TERCENTENARY STUDIES

REFORMED CHURCH IN AMERICA

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_C0-AWC-596

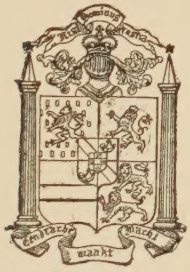
Tercentenary Studies

1928

Reformed Church in America

A Record of Beginnings

Compiled by the
Tercentenary Committee on Research
and Publication



PUBLISHED BY THE CHURCH

1928

BX
9515
.A4
1928

Copyright, 1928
General Synod of the Reformed Church in America

FOREWORD

THE Tercentenary of the founding of the Reformed (Dutch) Church in America is properly celebrated not only by a very distinguished and varied anniversary occasion but as well by the erecting of permanent memorials. Among such memorials none is more appropriate or of more importance than the assembly in permanent form of studies setting forth the events and circumstances of the foundation so significant in the life of the Christian Church and of America. In 1876 the one hundredth anniversary of national independence was recognized by the Reformed Church in America by the publication of a volume, Centennial Discourses, studies of many subjects related to the life, the characteristics, and the institutions of the church. There were twenty-two of these studies, prepared by leading ministers, and the volume remains a notable and most valuable source of information and understanding.

The Tercentenary Committee on Research and Publication, conceiving that a volume of similar form and size devoted more distinctly to detailed historical narrative would be a most fitting accomplishment in 1928, invited and has assembled the present papers, thirty in all. They have been prepared by writers now immediately concerned with the several fields discussed or for some reason especially familiar with those fields. Each is a valued personal contribution to the anniversary celebration and to the historical material which the Church now possesses in permanent form available for the use of all concerned at any time with the religious life of the early days. Much use of existing material, of local publication, is to be assumed.

The scope of the composite work is not a history of the whole church, of all the churches. It is limited to the churches founded in the earliest period. Everyone even of these does not have individual and developed treatment. While an individual church in some instances claims almost exclusive place in a study, and while other studies are definitely a sequence of brief stories of several churches, the idea has been to set forth measurably every distinct

locality in which the early church established itself, this usually a religious life essentially one in a considerable territory but composing a group of distinctly organized churches. Each writer has dealt with his field in the way commending itself to his own judgment.

While only churches of early founding are primarily in point, the story of even these is in general confined to colonial days. The Revolutionary War, the time also of the church coming to independence in this country, a date approximately one hundred and fifty years ago, having been proposed as the terminal point for the narratives, one narrative or another terminates at slightly later or slightly earlier date as determined by conditions and events. Interesting and valuable as would be the story to the present day of each of these early foundations, such expansion would have carried the material far beyond the limits of one volume and beyond the chosen original intent—a record of beginnings. As a record of beginnings, however, it properly includes a few studies of origins in more recently occupied important centers, those in the west of America and those in foreign fields.

It is quite inevitable that the writers touch in some instances at some points on the same field, so closely connected are different localities and movements. It has not seemed necessary or advisable to secure any such changing of narratives as would eliminate all repetitions. They may, indeed, have their own value in confirming or perhaps modifying one another. Perhaps distinct disagreement is not wholly absent; this, too, may not be without its value.

While general agreement in the form of writing is desirable and has been prevailingly secured, there has not been insistent effort to make punctuation or use of capitals or the spelling of proper names entirely uniform. There is varied spelling of names in records and there is some proper latitude for individual preference in punctuation and the use of capitals.

It will be understood that each writer, with the authorities upon whom he relies, is alone responsible for the accuracy of the details of his narrative.

W. H. S. DEMAREST,
Chairman of Committee
on Research and Publication.

June 11, 1928.

CONTENTS

PAGE

The Church of New York.....Separate Volume
Mr. William Leverich Brower

Jonas Michaelius 1
Rev. Edgar Franklin Romig, D.D.

The Church of Albany..... 13
Rev. Robert Wyckoff Searle

The Church in Kings County..... 35
Rev. J. Frederic Berg, Ph.D., D.D., Rev. Edward Niles

The Church in Queens County..... 51
Rev. Oscar Maddaus

The Church of Harlem..... 65
Rev. Edgar Tilton, Jr., D.D.

The Church on Staten Island..... 79
Rev. Henry Delevan Frost

The Church in Delaware and Pennsylvania..... 97
Rev. John Walter Beardslee, Ph.D., D.D.

The Church in Westchester County..... 113
Rev. John Knox Allen, D.D.

The Church of Kingston and in the Rondout Valley..... 133
Hon. Gilbert D. B. Hasbrouck

The Church of New Paltz, and in the Wallkill Valley..... 155
Rev. Edwin D. Miner

The Church in the Hackensack Valley..... 173
Rev. Albert von Schlieder, D.D.

The Church in the Passaic Valley..... 189
Rev. Elias Brown Van Arsdale

The Church in the Raritan Valley..... 209
Hon. Joseph S. Frelinghuysen

The Church and Institutions in New Brunswick..... 227
Rev. John Howard Raven, D.D.

The Church in Monmouth County..... 257
Rev. Frank Ten Broeck Reynolds

PAGE

The Church of Schenectady and in the Mohawk Valley 269
Rev. William Elliott Griffis, D.D., L.H.D., Rev. William N. P. Dailey, D.D.

The Church in Columbia County 283
Rev. Herbert Bennett Roberts

The Church in Dutchess County 307
Rev. Wm. Bancroft Hill, D.D., Litt. D., Rev. Frank De Witt Blanchard

The Church in the Catskill Country 325
Mrs. Jessie Van Vechten Vedder

The Church in the Minisink Valley 343
William L. Cuddeback, M.D.

The Church in the Schoharie Country 355
Rev. George Zabriskie Collier

The Colonial Church and the Indians 371
Rev. Charles Edward Corwin

The Colonial Churches and the Negroes 391
Rev. Charles Edward Corwin

The Church in the Near West and Canada and West Indies 403
*Rev. Edward Tanjore Corwin, D.D., Litt.D. (Manual)

The Church of German Settlements 419
Rev. George Schnucker, D.D.

The Church in Michigan 441
Rev. Siebe C. Nettinga, D.D.

The Church in Iowa 461
Rev. Milton J. Hoffman, D.D.

The Church in Sioux County 481
Rev. Frederick Lubbers

The Church in Foreign Lands 489
Mrs. William I. Chamberlain

JONAS MICHAELIUS

By

EDGAR FRANKLIN ROMIG

OF the ministers of the Reformed Church in America in the seventeenth century many were graduates of Dutch universities. It is known that at least three received their education at Groningen, seven at Utrecht, and seventeen at Leyden. Some day, perhaps, adequate recognition will be made by historians of the influence of these enlightened spiritual leaders upon the thought and life of their generation. I have ventured to write of one of them, Jonas Michaelius, because he was the first ordained minister in what is now New York, and again because we may see in his life something of an epitome of a most interesting age. A recently published book by Prof. Dr. A. Eekhof of Leyden University throws considerable new light of a documentary kind on Michaelius, but it is necessary to go beyond that thin volume into innumerable by-paths to recover the personality of the domine whose parish was Manhattan 300 years ago.

When William the Silent, Prince of Orange, was assassinated in 1584 even the placid little town of Grootebroeck in North Holland was quick to learn of the tragedy and to share in the widespread lamentation at his passing. There, as everywhere where liberty was cherished, when his death became known, "little children cried in the streets." There was *one* home in Grootebroeck, however, in which the mourning of the nation could not but be blended with a tender domestic joy. In the parsonage of Jan Michielssz a new-born child lay sleeping. Its name was Jonas.

To be born the son of Jan Michielssz was no humble distinction. Read Motley again and you will at once discern the fine-

ness of fibre of those men, named and unnamed, who in the latter half of the sixteenth century served and struggled that the Dutch people might win their freedom. Of these was Jonas's father. For love of his faith he, then Jean de Michel, came in 1566 from Norwich, England, to Flanders, to preach evangelical truth. For that same love he threw his energies into the cause of casting off the Spanish yoke from the Netherlands. When, in 1579, Haarlem, precarious in her station in the narrowest part of the slender isthmus which separates the Zuyder Zee from the German Ocean, was besieged by the foe, he, with some others, went on a perilous expedition to gain the assistance of the redoubtable leader, Diedrich Sonoy. Later he was privileged to go to the Stadholder himself as bearer of tidings of victory at Waterland. In 1582 he was despatched to England on a delicate diplomatic mission arising out of the difficulties of the Duke of Leicester, Queen Elizabeth's representative, in governing the Dutch provinces. These are but a few of the incidents in his ample and picturesque career. An adequate biography of Jonas Michaelius should certainly have reference to the fact that in the impressionable years of his boyhood he could hear from a father who had been in the thick of things and who had known Sonoy, Ste. Aldegonde, Leicester, and William the Silent himself, how his nation had come out of travail into the vigor of life.

What we know of Jonas's mother is only too fragmentary. She was surely a gentlewoman. The domine of Grootebroeck could not have been what he was without a capable help-meet. Mevrouw Michaelius's influence on her son is not simply conjectural. As a widow, in 1595, she wisely moved from Grootebroeck to Hoorn, where she took in hand at once the matter of the lad's education, and placed him in the Latin School under the rectorship of Josias Vibo. Later, when she sought to enter him at the Staten College in Leyden, Vibo held that she urged the step rather too much, yet acceded graciously to her wish. We may gather that she was a determined woman, as well as pious, and possibly, also, not unhandsome.

In the late fall of 1598 Jonas set foot in the fair university city of Leyden and was matriculated as a student. The steps that had led him thither were many. His mother's importunity had won for him, with the approval of the burgomasters and

Council of Hoorn and the rector of the Latin School, "a bursarship," or scholarship, which would not again be available for another student for six years. He had been examined by the Senate of the University. He had then gone to the Hague, to appear before the Executive Council of the Lords States of Holland and West Friesland. Next he had returned to Leyden with the certificate of donation, so called. And then, in the presence of a most distinguished group of professors, he had taken an oath "to recognize with all reverence and honour the Rector, etc., etc. and to place himself in due time at the disposal of the Church, the School or the Government." These formalities completed, he was ready to find his habitation at the Staten College, an institution where theological students were given rooms, food, and strict guidance while they were pursuing their studies. Here he lived for six years, preparing himself for the ministry of the gospel.

Let us pause now to consider what it meant for Jonas, and possibly for the Church that he was later to serve in America, that he chanced to be a student at Leyden University from 1598 to 1604. The tradition is recalled that the brave citizens of Leyden were offered by William of Orange, at the close of the terrible siege of 1574, either a university or a certain exemption from taxes for all time. Whatever there is in it, the fact is that the university was founded, with the consent of William and the Estates in 1575, and that from its very inception it gathered within its walls an uncommonly gifted group of scholars. Down to the present day this succession has maintained its standing among the faculties of the world; but we must look to those years around the close of the sixteenth century for its greatest glory. Think for a moment of the intellectual giants who greeted our fourteen year old Jonas when he went to the home of the regent to take the oath.

There was first of all the regent himself, Johann Küchlein, a theologian, the Latinization of whose name into Kuchlinus could not disguise his Hessian origin. He administered wisely and taught effectvely and now and then would revert in thought to the intolerance of the Elector Louis in forcing him out of Germany for his Calvinism. Guy Patin wrote of him as one of the most learned men of his time.

Then there was Frans Gomar, or Franciscus Gomarus, the Belgian, who ever loved his native Bruge and the sweet music of its Carillon, but could hate doctrinal heterodoxy with a bitter hatred. His avid desire for rockribbed truth had led him to study in many places, Strasburg, Neustadt, Oxford, Cambridge, and Heidelberg. He had been pastor for a while of the Flemish Church at Frankfort-am-Main. But at last in 1594 he had found his niche in Leyden, where he spent fifteen years, proving his worth as a theological dialectitian and an inveterate opponent of all who were tinctured with sublapsarianism.

Another scholar present at the oath-taking, who with Kuchlinus, Gomarus and others, was to instruct Jonas, was Francois du Jon, Franciscus Junius, a French Huguenot divine, whose name glows in Motley's "Rise of the Dutch Republic." It was he whose portrait was painted, when he was but twenty, by a spy, professing himself a Protestant, who sought to inform Margaret of Parma who the chief "Sectarian" culprits were. He will be remembered by some for his Latin translation of the Old Testament, which passed into twenty editions, but by others for his once proclaiming the Word in Brussels in a room overlooking the market place, where, "at the very instant, the execution by fire of several heretics was taking place; so that the light of the flames consuming them flickered through the glass windows of the secret conventicle." That was in 1566. Junius died of the plague in 1602.

A professor at Leyden, not at the oath-taking, but undoubtedly influential in Jonas's school life was Joseph Justus Scaliger, with whom in all likelihood he conferred on the preparation of his thesis "De Intellectu Agente," based on chapters six and seven of Aristotle's On the Soul. Scaliger, a scion of the Italian Della Scala family, the tomb of which is still pointed out in Verona as one of the most chaste specimens of Gothic in Europe, was born at Agen, France, in 1540. When called to Leyden in 1593 he had the distinction, as a classical scholar, of being the "first to lay down and apply sound rules of criticism and emendation, and to change textual criticism from a series of haphazard guesses into a rational procedure subject to fixed laws." From his intellectual throne in Leyden where he abode thirteen years, he ruled the learned world. An unfortunate incident of his life was his

writing of the "Letter Concerning the Antiquity and Splendor of the Scaliger Family, and the Life of Julius Caesar Scaliger," a document in which inordinate family pride took precedence over common sense, and which made him a vulnerable target for the shafts of the Jesuits. Notwithstanding this, he was generally honored as a Herculean mind, and his rank is assured today by the reference to him in the Encyclopaedia Britannica as "the greatest scholar of modern times."

Rigorous discipline obtained at the Staten College when Jonas Michaelius lived there. The boys were not suffered to study in bed. The keeping of dogs and birds was forbidden. Frivolous talk at play was frowned upon. Books were inspected thrice a month so that no "lewd, Popish or Socinian teachings" could be insinuated into the youthful minds. A fatherly chastening with the rod was now and then administered to the refractory. It was hoped "that these candidates for holy orders might be raised in this very pleasant and useful bee-hive to honey-producing bees." Yet young Michaelius must have found his years in Leyden interesting and profitable. How his heart must have stirred within him as he met and spoke to burghers who had fought for liberty in the gallant defense of Leyden! How he must have stood in awe of his preceptors, not only because of their colossal learning, but because of their rich careers! For had not Kuchlinus seen Melanchthon? And had not Junius known Calvin? And had not Scaliger been on familiar terms with men like Muretus and Francis Bacon?

And we may be sure that Jonas was duly impressed by all the current talk concerning a prodigy named Huig Van Groot, or Hugo Grotius, who in 1594 had come from his home town of Delft to Leyden, at the age of eleven, and three years later had defended two theses in philosophy. If Grotius visited his alma mater in 1598 on his way to France, where he was to be a guest of King Henry IV, Michaelius must surely have met him then. At any rate it is worth remarking that the two were born in Holland less than a year apart, and that they studied theology in Leyden under virtually the same professors. Both have made their contribution to what is American in distinctive ways.

Let us turn for a moment to a phase of the intellectual life in which Jonas was immersed, singularly prefigurative of our

own time. It links itself with the name of a certain professor, Jacob van Hermann, or Jacobus Arminius. If young Jonas, with the happy obtuseness of later adolescence, was unconscious of theological difficulties during the first five years of his studies, the likelihood is that his inner complacency received a jolt in the sixth. Some time within that twelve-month the choleric Gomarus met his colleague, Arminius, newly elected to the faculty, and broke out with the words, "You have invaded my professorship." We can fancy that tongues were set wagging by this outburst of temper. And this is what lay behind it—One of Arminius's first observations in teaching at Leyden was that the students were more given to scholastic subtleties and disputations than to the thorough study of Scriptures. He determined to cure this evil in his own courses in the Old Testament, but his enthusiasm for the pure milk of the Word carried him into the New Testament field, which was the peculiar province of Gomarus. But this was only an incident in a controversy associated with the name of Arminius, but involving issues dealt with by Erasmus almost a century before, which can be regarded now only as a blight upon the spirituality of the Church at the very time when it should have manifested its greatest vitality. The irenic mood of Arminius in many situations in this crisis is all the more note-worthy when we recall that his mother and other relatives had been put to death by the bigoted Spaniards in 1575. Yet he was among the foremost in maintaining the position of toleration which William of Orange had pleaded for, but which so many of his successors were trampling under foot.

It would be doing a disservice to the queenly science of theology for the writer to try to represent in this brief biographical study the elements in the controversy which found its climax in the Synod of Dort in 1618-19. Perhaps Jonas Michaelius was set to reflecting, when he heard Arminius read his theses on predestination in 1604, somewhat along these lines: "It is reasonable to conclude that divine predestination is the decree of God in Christ by which he has decreed with himself from eternity to justify, adopt and gift with eternal life, to the praise of his glorious grace, the faithful whom he has decreed to gift with faith. On the other hand reprobation is the decree of God's anger—against the unbelieving who *by their own fault* and the just judgment

of God, are not to believe." But, after all, we can only surmise. There is no record of his inner reactions. Suffice it to say that whatever Jonas's theological temper was he had convictions that made him choose a field of labor that was assuredly perilous. He went to Brabant, to one of the "churches under the cross," so called. There the Gospel was "Als eene lelie onder de Doornen," like a lily among thorns. There his preaching might be derided, his tongue might be torn from his mouth, or his body burned at the stake by the agents of the Inquisition. But he could keep his soul alive in the service of his Master.

Seven years later (in 1612) Michaelius was called to a pastorate in Nieu Bokswoude in North Holland. His route to that place took him through his beloved Leyden. The University was just then passing through another exciting year. For Gomarus, who had resigned his professorial chair, was succeeded by Simon Bischop, better known as Episcopius, who had the audacity to teach, among other things, that "Christianity is practical rather than theoretical, not so much a system of intellectual belief as a moral power." Naturally there were those who rose in arms at this. Even the amiable English separatist, John Robinson, of the Pilgrim congregation, who was "confident that the Lord had more truth and light yet to break forth out of his holy word" could not abide the livid glare of such teachings as these. But he had the wisdom to enrol as a student under the much criticised Episcopius before engaging in public controversy with him. And then he acquitted himself well. It is interesting to remember John Robinson in this connection and to realize that, whatever the strength or weakness of their position, from a present-day standpoint, the orthodox leaders within the Reformed Church could command the respect and intellectual agreement of men like this noble English divine. Perhaps the secret of it lay in the fact that of most of them it could have been written as it was of him, "He plunged deeper into the profundities of the Divine decrees than modern theologians are disposed to venture; and conceded a more direct agency in the permission of evil than would be allowed by Calvinistic divines of the present day. But strenuous as he was for the doctrines, he was not less so for the duties of Christianity. He regarded them as inseparable, the one supplying the motive power to the performance of

the other; the duties illustrating the doctrines; and belief and practice being together necessary to constitute the perfect Christian."

It is not too great a stretch of the imagination to suppose that Michaelius called on John Robinson while in Leyden, for they had one thing in common that meant much to the Hollander. Robinson could talk of a pastorate of four years in Norwich, the very city in which Jonas's father had preached in those earlier days when fully 75,000 refugees from the Netherlands made their home in England. It is pleasant to think of the two men, of about the same age and of kindred interests, meeting occasionally, and consuming a portion of the monthly allowance of 3½ gallons of wine and 120 gallons of beer, allotted Robinson by the university—while they discussed problems of theology between occasional nibbles of Edam cheese.

Light is still to be sought on the details of some years in Michaelius's life story. We know that he ministered in North Holland until 1624, and that he was then commissioned by the West India Company to serve in Brazil, but was forced by circumstances to go instead to Guinea, where he remained for several years, beginning with 1625. His chaplaincy with the Company was regarded by the Consistory of Amsterdam, the spiritual body that recommended him, as "a holy and necessary work for the honor of Christ and the salvation of men." It is worthy of mention that the Church of Holland was a pioneer among the evangelical groups in Europe in its recognition of missionary obligations, as respecting both the needs of its own nationals abroad and those of the native peoples in Asia, Africa and America. Doubtless the element of expediency was not absent. Nevertheless it is noteworthy that by the middle of the seventeenth century there were Dutch ministers and flocks in Ceylon, Sumatra, Java, Surinam, Brazil and the West Indies, among the colonies, and in foreign commercial centres like Moscow, Archangel, Constantinople and elsewhere. The writer has visited such congregations, still existing from those days, in St. Thomas, Virgin Islands, and in Constantinople, in which city the Dutch Church was ministered to, until quite recently, by a Scotch pastor who preached only in English.

Three letters written in New Netherland by Michaelius are known to be extant today, one dated August 8, 1628, to Jhr. Joannes van Foreest, secretary of the Executive Council of the States of North Holland and West Friesland, whose home was at Hoorn, another dated August 11, 1628, to the Rev. Adrianus Smoutius, a minister in the city of Amsterdam, and another sent to van Foreest in 1630 when it seemed imminent that the pastorate in America would soon come to an end. (For a translation, in full, of these valuable documents pertaining to the early Church in Manhattan the reader should turn to Professor Eekhof's indispensable volume, "Jonas Michaelius.") These epistles will never have the popular appeal that many others of far less value have. They lack the dramatic propagandist note which is so common in Roman Catholic chronicles and they reflect little of the conscious piety which one rather likes to find in the Puritan records. As a rule the fathers of the Dutch Church were not men given to self praise. But for many people these letters will have a singular charm, not simply because they are so candid, but because they provide such an abundant basis for an understanding of the earliest life in the colony that has now become the greatest city in the world. That Michaelius actually founded a church upon his arrival here is indisputably borne out by his statements in each of the letters referred to. "From the beginning we established a form of a church," he wrote; and again, "Through the Lord's mercy we have begun to found a Christian Church here"; and again, "The church which I had already founded and formed in some way." In the formation of the church the consistory included as lay-members "the Honourable Director (Minuit) himself and the other . . . the store-keeper of the Company, Jan Huygen, his brother-in-law, persons of very good fame, both having formerly held office in the church, the one as deacon and the other as elder, respectively, in the Dutch and French churches in Wesel." Another office-bearer was Bastiaen Jansz Krol, who since 1624 had been "krankenbezoeker," or "comforter of the sick" in New Netherland. The words of Michaelius on the first religious services in which he took part are a noteworthy entry in the chronicles of the people. "At the first administration of the Lord's Supper which was observed not without great joy and comfort to many, we had fully fifty communicants, Wal-

loons and Dutch, a number of whom made their first confession of faith to us . . . Those (of the Walloons) who understood no Dutch are very few . . . Nevertheless, the Lord's Supper is administered to them in the French language . . . with a sermon preceding, which I have before me in writing as I cannot trust myself extemporaneously."

Michaelius was zealous for the conversion of the Indians but had little patience with their weaknesses and their apparent unwillingness to respond to the Gospel. He found them "entirely savage and wild, strangers to all decency, yea, uncivil and stupid . . . proficient in all wickedness . . . who serve nobody but the devil, that is, the spirit which is their language they call Menetto." Yet he had faith to believe that by beginning with the children he could bring about the evangelization of the aborigines, and fervently looked toward a day when they would be "called out of their darkness." "Perchance," he wrote to Smoutius, "God may finally have mercy upon them, that the fulness of the heathen may be gradually brought in and the salvation of our God . . . seen among these savage men . . . I hope to learn as much as possible of their language and to seek better opportunities for their instruction than hitherto it has been possible to find."

A touching note appears in the correspondence between Michaelius and his friends van Foreest and Smoutius in the reference to his domestic sorrow. He was deeply devoted to his wife and was sorely stricken when, seven weeks after their arrival in the New World whither she had accompanied him with the enthusiasm of a loyal helpmeet in a noble adventure, she fell ill and died. Heart-broken at his loss, he wrote, "Everything had appeared favorable and she and I were well pleased with the country. Our coming, also, was agreeable to all, and now, behold how unexpectedly the Lord came to sever the fragile thread of her life." Van Foreest answered sympathetically, "There is not one in the fatherland and among the many friends who is not touched by the death of your wife. At once you are deprived of a companion and a real Pyrrha." Elsewhere there is mention of Michaelius's children, a son whom the domine wished to be wisely guided by his friend at Hoorn so that he might not have "to enter the public university as an immature fruit," and two

little daughters for whom he was tenderly concerned because of the death of their mother. These references have their obvious value in the light they throw on the family life in that first American parsonage.

One must not expect to find impeccability in the men associated with the first religious observances in Manhattan. The colonists were too thoroughly Dutch in their dislike of hagiolatry ever to regard even their spiritual leaders as anything other than human. Hence it is not surprising to find in these early records a straight-forward frankness of comment on personalities that leaves the characters of few men unscathed. Advocates of the "humanizing" of biography will delight in numerous uncomplimentary references by Michaelius to Minuit. They will doubtless also wish to know in detail what vulnerability there was in Michaelius himself that Minuit should have been able to "bring him into disfavor with the people, and excite sundry against him," and that the Directors of the West India Company in 1637, five years after the conclusion of his first pastorate in New Amsterdam should have declined to agree to his request for re-appointment. Whatever faults there were in either Minuit or Michaelius it must be clear to the careful observer that the pronounced differences of opinion they held on matters pertaining to the over-sight and welfare of the colony must naturally have enhanced them quite beyond their original proportions. In a new country in which men were cut off from the ordinary restraints of long established social life it was inevitable that they should deal bluntly and unsparingly with one another, particularly when in disagreement on mooted policies. And it is a commentary on the essential democracy and vitality of the Church in those days, that in it men did not always see eye to eye. Elder Minuit had his crudities, yet perhaps our generation will continue to esteem him as a brave and just man, a wise and honest executive and a devoted officer of the church.

As for Michaelius, it would appear that his censoriousness was, undoubtedly, the weakness that militated most against the fruitfulness of his labor. Yet from all the facts that are now at hand we are led to discern in him a religious teacher of unusual gifts, of natural refinement and a generous culture, a zealous apostle, a

friend, respected to the end of his days by those who knew him best, and an exemplary lover of the home and of little children. He returned to Holland in 1632, and was not again commissioned to minister in Manhattan. Of his later life in his home-land we know practically nothing. Within the hearts of his spiritual descendants in America his memory will ever be enshrined.

THE CHURCH OF ALBANY

By

ROBERT WYCKOFF SEARLE

IT is not the intention in this paper, limited as it is in length, to dwell with equal emphasis upon each successive ministry. That were impossible indeed for during some of those periods there is very scant source material available. But even were it possible it would be undesirable, first because the main outlines of the history have been well drawn, and second because certain very notable ministries would thus be sacrificed to the monotony of the whole. Therefore, while carrying the thread of the Albany story throughout, I shall expand that story from time to time as significant names or events are approached.

In the spring of 1624 the Dutch West India Company completed its preparation for the establishment of a colony in New Netherland. The Company's purpose was almost exclusively the prosecution of the fur trade with the Indians.

Prior to this date explorers and traders had from time to time touched the coast and penetrated the interior by the North River to a point perhaps as far north as Cohoes. Most familiar of course was the memorable voyage of Hendrick Hudson in 1609. In 1611 Hendrick Christiensen visited Manhattan Island and in the following year this man with Cornelius Jacobsen May and Adrien Block returned and made more extensive exploration as to the possibility of trading with the natives for peltries. The United New Netherland Company was formed in 1614 receiving exclusive trading rights for the territory for a period of three years. In the same year it erected a small fort on what is now Westerlo Island and manned it with a force of ten or twelve men. In 1617

Fort Nassau as it was then called was nearly destroyed by freshets and was thereafter abandoned. For six years following this trade was unrestricted and private traders came and went. In 1623 the yacht "Mackerel" brought representatives of the West India Company to establish their grant to the province.

On the 30th of March 1624 the "New Netherland" set sail from Holland for the new world carrying as colonists some thirty families of Walloons. Arriving at Manhattan early in May the settlers divided. Some went up the Connecticut river and built a Fort on the sight of the present city of Hartford. Others went overland to Gloucester, New Jersey. Six men were left to take possession of the island while the remainder consisting of some eighteen families sailed on up the river to Albany. Fort Orange was constructed on the spot now called Steamboat Square and around it, perhaps, the first settlement in New Netherland.

With this group or very shortly thereafter came Bastiaen Jansen Krol, a man of humble birth and little education, who was sent out with the settlers as the official "Comforter of the Sick." This office included the conducting of a prescribed service on Sunday. There is little doubt, therefore, that the first religious services of the colony were held at Fort Orange in the spring of 1624. Krol subsequently became commander of Fort Orange and later for a term Governor of the Colony.

In 1625 the colony was strengthened by the coming of more settlers. But in 1626 when war broke out between the Mohawk and Mahican Indians, the settlement although friendly with both tribes became involved through the rashness of Daniel Van Krieckenbeeck, the commander of the Fort, who with six of his men took the field with the Mahicans. The commander and three of his men were killed. For this reason and also because the Company desired to strengthen its settlement on the recently acquired Manhattan Island the colonists were moved from Fort Orange and the post was left with a few traders and a garrison of sixteen men. Conditions varied little until 1630.

It must be borne in mind that the Dutch West India Company was organized for profit. Its purpose in the colony was primarily to exploit the fur trade. For the most part the early colonists were fortune hunters many of whom had been able to make no place

for themselves in the homeland. The first years of the Company's experience were disappointing. Expenses were great and profits were small. There developed in the Board of Directors a group headed by Kiliaen Van Rensselaer which felt the absolute necessity of making the communities self-supporting. They urged upon the directors the necessity of establishing the settlers upon the land, cultivating farms and stocking them, erecting saw and grist mills. Also they advised the seeking of a type of colonist who should be inclined to continually better his conditions and his relations with the Indians. They failed in this purpose for the Company as a whole was unwilling to undertake the added expense involved. Thereupon these men, seven in number, proposed that as individuals they should receive the proprietorship of certain chosen tracts of land upon which they would agree to settle as many as fifty adults within a term of four years. Under this system the Company would not abrogate any of its rights to the fur trade while the patroon, as he was called, would derive all other profit accruing from the colony. Actually only one patroonship was established, that of Kiliaen Van Rensselaer who acquired through his agents a tract of approximately one thousand square miles on both sides of the river above and below Fort Orange. Subsequently, and always through purchase from the Indians, this domain was enlarged.

In 1630 the patroon transported to the colony which he had named after himself Rensselaerwyck ten adults; in 1631 twelve and again in 1632 twelve. Some of these represented families with children.

The patroon was a conscientious Christian, a communicant in the Reformed Church of Holland. From the first he felt the necessity not only of providing for organized religion among his colonists but also of carrying Christianity to the Indians.

Local self-government, responsible of course to Van Rensselaer, was established in 1632. Five councillors were appointed. One of these a man named Brant Peelen was designated to take charge of the religious services of Sunday and of the various holidays. Peelen was furnished with a Bible and a book of textual expositions called "Huyspostille Schulteti," from which he was required to read at the services. Whether this function, now made

official, had been exercised during the first years of the colony's existence we do not know. Peelen was a native of Nykerck in the province of Guilderland. He had engaged himself as a farmer for a term of four years at a salary of f110 a year. He was twice married, had three children and continued in Rensselaerwyck until he died in 1644.

To Rutger Hendricksz, the first chief councilman, the patroon wrote July 30, 1632, "On all occasions when a council meeting is held, they shall not neglect to invoke the name of the Lord, and every Sunday and on the usual holidays they shall come together to read aloud some chapters from the Holy Scriptures, for which purpose a Bible is herewith sent to them together with a Huyspostille Schulteti (Abraham Schultetus, Huys Postillen) in which every Sunday throughout the year has its special lesson and exposition of God's Holy Word, to which reading Brandt Peelen vander Niekerck is hereby authorized."

We may, therefore, with full confidence assume that from this date on regular religious services were held.

In 1634 Jacob Albertsz Planck of Edam bound himself to serve as schout and agent of the patroon for a period of three years. In his contract it was stipulated that he was to take over the religious functions of Peelen for which service he was to receive "The twentieth penny or one stiver out of every guilder of yearly profit." Thus we have a paid religious official.

In 1636 Planck received a letter of instruction from the patroon ordering him "before all else to promote piety and take care that means be found to support a minister; meanwhile cause the people to assemble every Sunday to train them in the commandments, the psalms, the reading of the Holy Scriptures and Christian authors, in modesty, love and decency."

On May 10, 1638, Van Rensselaer wrote to Planck, "In your last letter, you write nothing of your plan, mentioned earlier, of putting up a building for a church, the loft of which could if needed be used for the storing of grain. Whether this has been contracted for or not I urge you to promote godliness in every way and to give me some further idea of the means for supporting a minister. You write me that these may amount to f300 a year.

Something must be added to that, for no one will care to go there for as much again. However let me see the list of those who would pay the aforesaid amount and now that more people are coming the amount will increase. Lay this matter before the Schepens."

Apparently at this time the patroon was worried about the morals of the colony. The sin of drunkenness gave him the particular concern. One is left to judge how far the economic interest entered in. The difficulty seems to have been that the colonists were more interested in their "home-brew" than in the profits of the patroon, for they were holding out the greater part of the best of the grain which was supposed to be shipped to Holland in order to manufacture their favorite alcoholic beverages. Accordingly, as early as 1632, he says, "As soon as there is a sufficient supply of grain on hand, I intend to erect a brewery to provide all New Netherland with beer and, when there is more grain, to erect a brandy distillery." Government manufacture was thus the corrective. The minister and the brewer arrived on the same ship.

The correspondence for the years 1639 to 1641 shows that the matter of the church building was much upon the patroon's mind. In the first of these years he sent a model of a church which he proposed should be erected on the east side of the river, Beverwyck, about opposite the fort. Five times within this period and to three different men these instructions were repeated. A church, was, however, never built on that side of the river although the house of the first minister was.

By 1642 the necessary funds for a minister appeared to be forthcoming. On February 12, 1642, a messenger came to Van Rensselaer bearing a letter from Domine Johannes Megapolensis of Schoorle in which the latter signified his willingness to go to Beverwyck provided he and the patroon could come to an agreement upon conditions. On April 6th of the same year the contract was drawn up and signed. At this time Megapolensis was thirty-nine years old, married and the father of four children, Hillegont, Dirrick, Jan and Samuel aged fourteen, twelve, ten and eight years respectively. This contract called for a term of six years, term and salary to commence when Megapolensis set foot

on land in the colony, the patroon agreeing to pay him meantime f300. The salary was specified in these terms: "The patroon promises him for the first three years, meat, drink and whatever else he may claim in that line, one thousand guilders a year, one half here in this country and the other half, proper accounts being kept, there according as he requires it in provisions, clothing or anything of the kind at the ordinary and usual prices, and in addition to this, yearly, thirty schepels of wheat and two firkins of butter, or in place thereof f60 in credit. Should the patroon be satisfied with his services, he shall be given for the three years following an increase of f200 a year. A fit dwelling shall be erected for him." In return for this the minister promises "diligent performance of his duties to the edification and instruction of the inhabitants and Indians without giving offence to any."

That Megapolensis was to be more than merely the minister of the colony in the accepted sense is shown by the following extract from instructions which accompanied him to be delivered to the officers at Rensselaerwyck: "The Lord Patroon expressly orders that, if any differences of opinion as to their commissions and instructions should occur among those of the highest rank, which they cannot settle among themselves, both parties or one of them must address themselves or himself to De. Megapolensis, showing his Reverence besides his instructions and commission the reasons on which he bases his argument, whereupon, the other party having been summoned and heard, the decision of De. Megapolensis shall stand without contradiction till the Lord Patroon sends over his decision concerning it."

Megapolensis arrived at New Amsterdam on August 4, 1642. On August 17 he preached his first sermon as minister of the church at Rensselaerwyck to a congregation of about one hundred people assembled in the storehouse beside the Fort on the west side of the river. His text we may imagine from a letter of the patroon to deHooges, the agent, in which he thanks him for communicating the text of the first sermon and comments "no other foundation can and ought to be laid."

The minister's house was on the east side of the river about where Fort Crailo now stands. It is almost an absolute certainty that no church was ever constructed on that side of the river,

contrary to the opinion expressed by several historians. It is certain, however, that services were first conducted in the minister's house, perhaps alternating with occasional services in the storehouse. It must be remembered that there were really two colonies at this time. That of the patroon and that of the Company. It was the idea of the patroon to have the main settlement on the site of the present city of Rensselaer but while some of the settlers did build on this site it early became apparent that this plan could not be carried out. Concerning the community as it was in 1643 Father Jogues wrote:— "The colony is composed of about a hundred persons, who reside in some twenty-five or thirty houses built along the river as each found most convenient. In the prinicipal house lives the patroon's agent; the minister has his apart in which service is performed."

Father Jogues will be remembered as the Jesuit priest whose rescue and ransom from the Indians was secured by the action of Megapolensis and the members of the colony in 1642. In 1644 a similar act of mercy was performed in securing the release of Father Bressani. In this year Van Rensselaer died.

From the outset Megapolensis attempted missionary work among the Mohawks but we have no way of determining with what success. One incident only seems to have been preserved. Indians apparently attended service from time to time apparently largely out of curiosity. They were much mystified at the "much" talking of the one man and asked the domine what he had been saying. Megapolensis told them that he had been telling the white men not to steal or to kill or to be unclean in their lives. Whereupon the Indians replied, "Why do they not do as you say?"

Sometime during either 1646 or 1647 services were discontinued in the minister's house and the old storehouse near the Fort was remodelled to serve as a church. Our sole record as to the date is the crediting of f80 to Willem Fredericksz between 1646 and 1648 "for making in the church a pulpit, the sounding board, a seat for the magistrates, one ditto for the deacons, a window with two lights, a rail near the pulpit, with a corner seat and nine benches." It may very well be argued from this record that even prior to the first of these years this storehouse had come to be looked upon as the church.

In 1648 Megapolensis' term expired. He was, however, persuaded to delay his departure while a successor was sought for his place. In the summer of 1649 he left for New Amsterdam intending to take ship for Holland from that point, but upon reaching Manhattan Island he decided to remain as minister of the church there. His subsequent history belongs properly to the church in New York.

Albany was left without a minister in spite of the efforts put forth in Holland to find one until February 1651 when the Rev. William Grasmere appeared suddenly in the colony and applied for the position. The people gladly received him and he seems from the first to have been acceptable until information came through letters from Amsterdam that he had deserted his wife, a daughter of Megapolensis, as well as his church at Grafdyck in the province of Alkmaar. This altered the situation and Grasmere returned to Holland in August of the same year.

The Rev. Gideon Schaats was the second minister duly appointed by the Classis of Amsterdam. He arrived on July 24, 1652, expecting to return at the end of his term. He was due, however, largely through force of circumstance, to remain as minister for forty-three years, dying in 1694 at Albany after the longest pastorate in the history of the church. Unfortunately, he had misunderstood his contract believing that return passage would be given him and his family at the expense of the patroon's successors. This the latter would not admit, however, and as expenses seem to have outrun his income for the first score of years the domine soon became reconciled with the necessity of his remaining in the colony.

In 1656 the second church building was constructed at the juncture of State and Market (now Broadway) streets. The patroons donated 1,000 guilders for this purpose, the colonists subscribed the rest. In the same year they sent twenty-five beavers to Holland for the purchase of a pulpit. The Chamber at Amsterdam added seventy-five beavers to this amount and sent over with the pulpit a bell. This pulpit is in use today in the First Church on North Pearl Street.

We have a very interesting letter preserved for us which was written by Schaats to his friend Laurentius in the homeland. In

part it follows:—"About the church and congregation here. Much could be said about the indiscreet walk of many. There are many hearers but not many saving fruit. We have here about one hundred and thirty members most of whom I found here. I think that I have received about thirty. But we have also been deceived by certain ones, so that on account of their inconsistent walk I have been obliged to suspend them from the Lord's Table. There are sometimes three and four hundred at church notwithstanding the distance some have to travel. There might be six hundred. The patroon has not more than 14 or 15 farms. The Company has about 120 houses around the Fort. Neither is there any house for a preacher here. All the houses are occupied so that there is none to rent. A decent one cannot be rented for less than 400 guilders while Rensselaer will not allow me more than 200 and the congregation is not willing to build me a house. But a Poor House has been established here and God be praised as there are as yet few poor people here I have made arrangements with the deacons and lived there until now." He speaks further of the necessity of selling his household articles in order to buy food. He mentions the fortuitous fact that his wife is able to do some trading on the side and eke out the family income.

In that year the patroonship ceased and the Company assumed responsibility. Schaats was persuaded to remain, his salary was increased to 1,200 florins "of which the congregation was to pay the most part."

In 1660 Schaats reports the membership of the church to be 200, but he is worried over the possibility of a Lutheran minister being settled in the community.

The English occupation of 1667 wrought temporary havoc in Rensselaerwyck. Many of the families withdrew to Manhattan. Schaats' salary was reduced so that for a time he suffered extremely. Things gradually righted themselves. People returned and nothing further is noted until the arrival of Nicholas Van Rensselaer in 1675. This man, a descendant of the first patroon and an ordained priest of the Church of England, seems never to have been mentally balanced. The only thing about his career with which we are concerned is his successful attempt to foist himself upon the Albany church as co-pastor with Schaats for two years.

This he did against the desire of the people but by the order of the colonial governor. However, his conduct was so erratic that the governor was forced to depose him in 1677 for his "scandalous life."

In 1681 it is indicated through the correspondence of the Classis of Amsterdam that the church had as many as 375 members. In this year, at Schaats' suggestion, the magistrates of Albany petitioned the Classis of Amsterdam for "a good and orthodox" assistant to the minister. This was made necessary by the state of health of the "old patriarch" who expected that he would not live much longer. He continued, however, in active work. In 1683 he was married for the second time, marrying a widow in New York. In 1688 he still preached once a fortnight and in 1690 he was able to administer the sacraments.

The Classis of Amsterdam found for the church in Albany "a good and orthodox assistant" in the person of Godfrey Dell or, as Latinized, Godfriedus Dellius, a native of Wyk in Holland. With this man begins the second, and perhaps, the most notable period of the life of the church. Although it is difficult to make comparisons it may safely be said that the pre-colonial history of the Albany community contains no greater name that that of this man. Arriving in the summer of 1683 at the time the "aged patriarch" was absent in New York for his second venture in matrimony, Dellius seems immediately to have won the confidence and esteem of the people. For three years he worked quietly along with Schaats, sharing with him the ministry of the church and laying the foundation for the notable work among the Indians which was to be his great contribution and the distinctive mark of his and the two succeeding pastorates. In 1686 he was called back to a church in Holland. Deciding to accept, he reached New York to take ship for the homeland, but was there persuaded to return to Albany. From that time on apparently he assumed the leadership of the church and together with Peter Schuyler, the first mayor of Albany and an elder in the church, the leadership of the now quite considerable community. In 1689 at the time of the Leislerian usurpation Dellius refused to recognize the de facto government, openly denouncing it. For this he was commanded to appear in New York to answer charges. He fled to New Jersey,

thence to Long Island and from there to Boston. On July 31, 1690, he resigned his charge at Albany intending to sail from Boston for Holland. The settlement was much disturbed. In addition to the difficulty stirred up by Leisler, the French with their Indian allies had destroyed Schenectady massacring some sixty of the inhabitants so that many of the people around Albany were moving to New York. While waiting for ship at Boston Dellius became friendly with a minister of that city whose name we do not know. This man persuaded him that his duty was in Albany because of his influence over the Indians. To this persuasion was added the request of Governor Sloughter who had recently arrived and assumed the government by royal appointment.

That the work among the Indians was already well begun may be seen from the letters sent to the Governor by three tribes of the Maquas upon the return of Dellius. "We are extremely obliged to your excellency for restoring to us our Minister Domine Godeurdus Dellius. We were very sorry that he was forced to leave us in the late troubles. We hope that your excellency will for the future take especial care that we may be instructed in the Christian religion." The governor replied promising to support Dellius to the extent of his ability and to make sure that a minister was always among them.

The next nine years were to mark a period of intense work divided between two fields either of which might have consumed the energies of one man. First, he was the pastor of a church of some four hundred members and for the greater part of the time probably the only minister in a community of more than fifteen hundred people, for during those years he supplied the church at Schenectady. But more important was the missionary work among the Five Nations. So notable was this that before the year 1691 was out he was officially and personally commended to the King of England in a dispatch signed by the Governor and Council of the Province. Further, the Province agreed to give him a yearly salary of sixty pounds as a contribution toward this part of his work.

How important his position was may be realized when it is remembered that France and England were at war. The Iroquois furnished a buffer state between the otherwise exposed Colony

and the French with their Indian allies to the north at Montreal. The French were making a desperate effort to remove this barrier and were seeking to win over the friendship of the Five Nations and draw them up into Canada. To this end the ever active Jesuit priests were moving among them seeking both to establish them in the Roman religion and to win away their affection from the English. Meanwhile, with the Canadian Indians they continued to harry the outlying settlements.

In a letter to the Classis of Amsterdam written June 15, 1693, Dellius says: "The horrors of this war were terrible. Our Church has diminished daily in number of members; but respect toward and satisfaction with my services have not diminished. The newly established Church among the heathen grows considerably. Notwithstanding the war I can count two hundred converts. Beside my own Church I also have charge of those at Schenectady and Esopus."

On November first of the same year he writes again, "of the daily decay of the churches through removal of citizens because of failure of trade, the ruin of war and the fear of Indians who are still marauding. Within ten days we have seen people killed or scalped while still alive. The Church has become so poor as not to be able to pay full salary." Altogether between two and three hundred families had removed from the district. "In the meantime the work of converting the heathen continues to prosper. I have now translated into their language several prayers, the Ten Commandments, the Confession of Faith, and eight psalms. These are set to our notes and they sing them with sweet melody."

During this year and for the third time the church at Albany came to the rescue of a Jesuit missionary who was held captive by the Indians. This one was Father Millet; while Dellius was unable to secure his freedom, he nevertheless ameliorated his sufferings, sent him supplies and did his best to win his release. For this he was thanked in letters from Father Dablon the Jesuit Superior of Quebec. This act of Christian charity was afterward used against him by the unscrupulous Bellomont.

In May, 1696, the Lords of Trade spoke of Dellius, Peter Schuyler and Wessels, as the whites most beloved by the Indians. In that same year Governor Fletcher appointed these three as

agents for the Colony in the negotiation of a treaty with the Iroquois and to act continuously as the official representatives in dealing with them. On September 28, 1697, the treaty was completed definitely determining the friendship of the Five Nations toward the English.

On April 22, 1698, word was received in the Colony that England and France had agreed to terms of peace and Dellius and Schuyler were appointed by Governor Bellomont to act as commissioners in establishing the terms of agreement with Count de Frontenac at Quebec. On July 2 they reported back the completion of their mission and urged upon the Governor the importance of continuing support to the missionary work among the Iroquois as the Jesuits were still attempting to lead them to Canada.

During Governor Fletcher's administration Dellius and Schuyler had received large grants of land from the Indians. Fletcher granted land right and left and cannot of course be officially justified for his liberality in disposing of that which was not his. Nevertheless, it seems that if ever men deserved these grants they were Dellius and Schuyler. American territory was freely disposed of among the nobility and favorites of the court, men who never lifted a hand to benefit the Colony. However, the anger of Bellomont fell upon any one who had had favorable dealings with Fletcher.

On September 14, 1698, he wrote to the Lords of Trade accusing Dellius of having defrauded the Indians. To complete the score and make Dellius out entirely a scoundrel he added the following charges for none of which was there any more than the merest pretext of support. Dellius was said to be Popishly inclined and had held correspondence with the Jesuits in Canada, referring to the help extended to Father Millet and the thanks given for it. He was said to be an adulterer—a drunkard and was guilty of many other crimes and misdemeanors.

On May 12, 1699, Bellomont forced a bill through the Colonial assembly depriving Dellius of his benefice (church).

Immediately the consistory and members of the church, with the exception of a few who had been Leislerians, drew up a statement of confidence in their minister and petitioned the Governor for his return. The Governor refused very decidedly, whereupon

they framed a testimonial in his behalf stating "He has behaved in such a manner that he has become a pattern of piety to his flock. He has brought in some adherents of the Church of Rome and a number of heathen sufficient to form another Church."

The church at Schenectady added their testimony, "We can sincerely say that, next to God, he was the principal means of saving the lives and property which remained after the burning of our city."

The church of Kingston wrote, "His reputation has been stainless for these sixteen years"; and the consistory of the Albany church wrote immediately to the Classis of Amsterdam saying, "We ourselves are convinced that his reverence has been grossly insulted in this whole business." The letter went on to say that he had added three hundred and nine members to the church during his ministry in addition to his work at Schenectady, Kingston and among the Indians.

The Indians whom Bellomont had got to accuse Dellius repudiated their testimony although later under pressure they denied the repudiation. It is doubtful if they knew what it was all about. They were at no time official representatives of their people.

The Dutch, the French, the English preachers in New York together with forty-one of the leading merchants wrote him letters of appreciation and confidence. Through public subscription both in Albany and New York a considerable sum of money was raised in order that he might defend himself in England.

Dellius sailed first to Holland where on November 14, 1699, the Classis of Amsterdam voted confidence in him and arranged that he should exchange parishes with Johannes Lydius who held a church in Antwerp. The trial in England although begun was never completed for in the midst of it Bellomont died. Thus passed from the church of Albany and the Colony the man who may really be said to have made the largest contribution toward its peace and good relationship with the Indians. It is unfortunate in the face of actualities and exonerations and testimonials that even church historians have merely apologized for this man.

After the departure of Dellius, Nucella, pastor of the church in Kingston, supplied the church at intervals. When it became certain that Dellius could not remain at Albany the church wrote

to William Banckert in Holland asking him to find a man for them. Banckert, while aware of the action of the Classis of Amsterdam assigning Lydius to Albany, hastily secured the ordination of Bernardus Freeman, a Westphalian tailor, in a classis outside the Netherlands and started him to America before Lydius' departure and without the knowledge of the Classis of Amsterdam. In due time Lydius sailed from Holland and landed at New York on July 20, 1700, as it chanced just three days ahead of Freeman who in spite of his early start had been delayed. The two men went up the river on the same ship arriving in Albany on a Saturday. Together they sought out Elder Peter Schuyler and presented their credentials. The consistory hastily assembled felt that the time was too short to make a definite decision before the morrow and so asked them both to preach, but not to preach *inaugural* sermons. During the following week the decision was made, the parsonage was opened to Lydius and he was informed that he should preach his inaugural sermon on the following Sunday. Freeman was called to Schenectady where he proved himself worthy beyond question or doubt.

The ministry of Lydius was quiet but effective both in his chosen parish and among the Indians. In 1701 it was necessary to enlarge the church building as it could not contain the regular congregation. In 1702 the praying Indians represented to Robert Livingston the Indian agent that Lydius had exhorted them to live as Christians, not in envy and malice, but in concord and peace. These teachings they say had so wrought on their spirits that they were now all united and friends.

Lydius died in 1710, leaving the whole field in flourishing condition. During the interval following his death Thomas Barclay, the minister of the Church of England in Albany, cared for the congregation.

In 1711 Petrus Van Driessen appeared as the minister chosen by the Classis of Amsterdam to succeed Lydius. He was welcomed at once and assumed charge of the church, the Indian work as well, and the beginning of the church at Kinderhook.

On June 17, 1714, the city magistrates were petitioned for permission to build a new church as the old frame building was decaying. Permission was readily granted together with the extra land necessary for a larger structure. In 1715 the new church

was built in a very interesting manner. The walls and roof of the new building were built around and over the old without touching it at any point. When the shell of the new structure was completed, the old one was torn down and the debris passed out through the doors and windows. Thereupon the new interior was completed. The reason for this procedure may be seen in the fact that on only three Sundays during the whole procedure was it necessary to omit services in the church.

In 1720 request was made and granted for a charter from the King. The charter almost three feet square and with a seal four inches at least in diameter was carefully preserved and is today in as good condition as when it was issued. Of particular interest is the inventory of church land as set forth in the petition. At this time, in addition to the church building, the parsonage, and the poor house the church owned three pastures and two gardens, altogether about 73,000 square yards of land within the city limits of Albany.

In 1722 the congregation was given permission to build a church for the Indians in the Mohawk country to the northwest.

A census of 1723 shows that in that year Albany County contained 5693 whites and 808 slaves.

On July 2, 1731, Van Driessen wrote to the Classis of Amsterdam reviewing his twenty years of ministry in the church. We could wish that the review had been a more detailed one but from it we can at least glean an idea of the progress of the missionary work among the Indians. In 1718 one tribe of Indians had become wholly Christian and at the time of the letter two thirds of another tribe had been converted. Two churches had been built among them, one for each of these tribes. Van Driessen stated that his house was so constantly filled with visiting Indian converts that the necessary hospitality was too much for his salary. He had been offered financial help by the Bishop of London but this he had refused as he chose to remain answerable only to the Classis of Amsterdam. He requested that classis contribute to the support of the Indian work.

It was unfortunate that at the time this request was received classis was occupied with the case of John Van Driessen, brother of Petrus and minister of the church at Kinderhook. The fact that Petrus had stood by his brother so affected classis that they

refused even to act officially upon his request and, passing over the splendid ministry to the Indians, they chose rather to rebuke than to assist him.

That the ministry of this man was outstanding in the history of the church at Albany and almost as certainly in the denomination is a fact that cannot be disputed. The fruit that it bore is testimony enough and when we remember that it was so notable as to prompt the Bishop of London to offer active support we have evidence enough. Indeed one is forced to realize at this point as again at the time of the tragic visit of Theodore Frelinghuysen to Holland, that the American churches could expect little except *words* from the Classis of Amsterdam, although they did furnish necessary assistance in finding and supplying ministers for the colonial congregations. In this glorious chapter of missionary work, surely one of the most notable pages of our early church history, they took no active part. Except for the grant of the Colonial Government begun in the time of Dellius, the whole burden was borne by the churches in and around Albany. Van Driessen continued in his ministry until the time of his death on February 1, 1738.

There is some doubt as to the time of arrival of Cornelius Van Schie who succeeded Van Driessen. There is a claim that he arrived in Albany in 1733 as associate with Van Driessen. More probable seems the other claim that he remained at Poughkeepsie and Fishkill until 1738. His ministry in Albany extended until his death on August 15, 1744. We have as yet found no records which contribute information regarding this period.

The year 1745 marks the inception of one of the most significant pastorates in the history of the church. On October 4 the Classis of Amsterdam ratified the call of the church in Albany to the Reverend Theodore Frelinghuysen, son of the Reverend Theodorus Jacobus Frelinghuysen at the time minister to several congregations in Middlesex and Somerset Counties, New Jersey. It was necessary for Frelinghuysen to undertake the voyage to Amsterdam for examination and ordination. It was, of course, a long and arduous trip. Smallpox contracted on the return voyage took the lives of two of his brothers who accompanied him. This fact left its undoubted impress upon the future minister of Albany and at that time he must have resolved to do

his utmost to alter a system which was capable of exacting such frightful penalties in deference to ecclesiastical authority.

In a letter to the Classis of Amsterdam written July 11, 1748, at the completion of two years' pastorate, Frelinghuysen speaks of his large and numerous congregation made larger by reason of the fact that many of the settlers from surrounding communities had moved into Albany. Conditions were unsettled. The outbreak of war with France meant to the Albany community the possibility of attack by the French and Indian allies. Thus the church became too small for the crowds that sought to attend. At that time Frelinghuysen was preaching three times each Sunday, twice in Dutch and once in English. He wrote of his need of books. In addition to his regular work he was undertaking to teach science to a group of young men. The educational idea so closely related to that of an independent classis was beginning to express itself.

From the inception of the Coetus, Frelinghuysen was actively interested in it and was, perhaps, the first to have advocated an independent American Classis. While acceptable in every other way and beloved by his congregation as, perhaps, few others had been, in this his church actively opposed him. It was hostile even to the Coetus as he informed the Classis of Amsterdam in a letter under date of May 1, 1751. Who can tell how this refusal to see the signs of the time and the necessity of the American church wore upon his heart? In 1753 he wrote that so stubborn was his consistory in this matter of opposition to the Coetus that they would not even let him go to New York and kept him a virtual prisoner in Albany. His feeling is very frankly stated. "So far as I have yet discovered, and in more cases than this one —though throughout the whole world elsewhere it is different— it may be said to be almost an axiom at Albany—'He that perseveres, loses!' " How unfortunate it was that his consistory could not vision the far-reaching necessities nor appreciate how close the matter lay to their minister's heart, becomes increasingly apparent as the sequel is unfolded. However, he continued to persevere.

On January 1, 1755, regardless of the restraint, he left Albany on horseback in spite of the rigor of the winter weather and rode forth among the churches of the Hudson Valley and New Jersey

procuring signatures to a representation in favor of an independent American Classis and a University. He called a meeting of the Coetus in New York for May 30, 1755. On that date the friends of ecclesiastical independence met, organized as a Classis and proceeded to perform functions such as a Classis alone could perform. Before they adjourned they had elected Frelinghuysen a delegate from their number to go to Holland and collect funds for a University. At the same time they pledged themselves during his absence not to accept a call to Albany. What his success might have been had he left immediately we can only guess, for he was destined to delay his departure until 1759. His church would not permit him to go. Torn between two loyalties he could not bring himself to resign. Perhaps he held to a lingering hope of convincing them and without doubt he was strongly influenced by the troubled condition of the time.

Staid Albany had been called upon to play host to two regiments of British soldiers, who proceeded to introduce new and startling activities into the social life of the town. Superficialities such as plays and dances are mentioned, but it does not require a great deal of imagination to realize that the moral problems introduced by this military inundation were deeper and more serious than these.

As one who sincerely bore a sense of responsibility toward his people, Frelinghuysen pled, denounced and did his utmost to check the rush of frivolity before it should produce bitter and ineradicable results. Here again he met with failure. Some wag perhaps, some sinister and cowardly character, carefully placed at the domine's door one night a staff, an old pair of shoes, a loaf of bread and a silver coin. It cut him deeply. Feeling now the impossibility of winning the support of his church for his larger ideals as well as the seeming futility of his efforts among the people, he resigned his charge in October, 1759, and sailed for Holland to attempt the execution of the commission for which he had been chosen by the Coetus in 1755.

Arriving in Holland he began at once to attempt to gain official recognition. He met with constant failure and finally on an ultimate appeal to the Synod of Holland, the action of that body dated July 29, 1760, records that even his application for a hearing was refused. In spite of his great perseverance he had lost

and his own life must have seemed to him the perfect fulfillment of the sentiment which he had expressed in 1753. He remained on for a year, probably attempting to raise funds through private appeal, and sailed for America in 1761. He never reached its shores; he was lost at sea. Had he lived but ten years longer he would have seen the fulfillment of both his great ideals and he could have taken satisfaction, that he, probably more than any other, had paved the way for their realization. An account of the time, written by an eye-witness, speaks of the fact that all Albany mourned his death and that in their resurgence of love and appreciation had they been able they would have canonized him.

Most certainly Frelinghuysen prepared the way for the quiet and scholarly man who followed him and who was destined to help largely toward completion of the work for which Frelinghuysen had pioneered. Eilardus Westerlo was the son of the Reverend Isaac Westerlo, minister of a church in Groningen, Holland. Graduating from the University there he was ordained by the Classis of Amsterdam in 1760 probably while Frelinghuysen was in Holland vainly attempting to get a hearing for the cause of an American University.

Westerlo was twenty-two years old when he arrived in America and entered upon his work in 1760. At first his leanings were toward the Conferentie, but his church would not permit him to attend their meetings. Apparently, opinion had changed since the days of their opposition to their former pastor's sympathy toward the Coetus. At any rate no objections seem to have been offered when a few years later Westerlo began to appear at the meetings of those who were seeking American Independence. When on April 4, 1767, the first Trustees of Queen's College were made public Westerlo was among them. By that time he was well known throughout the American church, had held offices in Classis and had begun to show evidence of becoming a constructive peacemaker within the American church, a role which he was to share so notably with John H. Livingston, his brother-in-law.

During the Revolutionary war Westerlo was staunch in his patriotism together with the entire body of the congregation. In 1782 he began to conduct one of the two daily services in English. In the same year he was chosen by his fellow citizens to deliver

the address at a public reception given to General Washington. His death came at the age of fifty-three on December 26, 1790.

In concluding this period of the church's history word should be added of the contribution made by men of the church toward the birth of the nation. We may safely say that every able-bodied man played his part when we recall the list of distinguished patriots.

General Philip Schuyler; Dr. Samuel Stringer, surgeon with the rank of general and for a time chairman of the Committee of Public Safety; Simeon De Witt, Chief Geographer of the Continental Army from 1780 to Yorktown (a rank which may be supposed to be equivalent to that of General commanding the Engineer Corps today); Kiliaen Van Rensselaer; Abraham Van Vechten; John Lansing; Leonard Gansevoort; Brig. General Peter Gansevoort; Abraham Yates and Robert Yates. To these, others might be added. On the field of battle and in the Constitutional Conventions of both State and Nation they were active and influential. Some were Judges, some Members of Legislature, and others filled those temporary positions of leadership so important during the trying days of the war.

THE COLLEGIATE CHURCHES OF KINGS COUNTY

By

J. Frederic Berg

ALTHOUGH Long Island was discovered by Henry Hudson when, on September 3rd, 1609, he sailed up the great river which now bears his name, its exploration and settlement were not at once attempted owing to the larger attractions of Manhattan Island. The earliest Dutch arrivals were not agriculturists but merchants who set up their warehouses on the shores of the river down which came the fur-bearing hunters and Indians. Not until seven years after its discovery was it learned that Long Island was actually an island and as the first record purchase of land from the Indians was in 1635 it may be inferred that the farming of the land began about that time. With the development of farms communities began to spring up. One of the earliest settlements was that of New Amersfort, now Flatlands, which began perhaps as early as 1630. While the land just north of this settlement was less level besides being well wooded, it was soon discovered to be more fertile; a considerable tract was therefore purchased from the Indians and parcelled out into large lots for farms. A flourishing settlement soon arose to which, by reason of the fact that it was midway between New Amersfort and the little village of Breuckelen, was given the name Midwout or Midway Woods; had the settlement been larger it had hardly escaped the more familiar name of Middletown. To this accident of geographical location Midwout, or Flatbush, was in part indebted for certain advantages which later helped to give it prominence among the villages of Long Island.

The first great advantage which Flatbush reaped from its central location was the erection of what at that time was the only church building on Long Island. The Dutch were essentially a religious people and no community could happily exist unless accessible to some place of worship. At first the people on Long

Island crossed to Manhattan Island and worshiped in the Dutch church founded there in 1628, but the journey was long and tedious and could only be made at irregular intervals. Services conducted by a lay reader were doubtless held in the three settlements of New Amersfort, Midwout and Breuckelen as early as 1650, private houses, school houses or even barns being used as the place of assembly, but, as the settlements grew, obviously this arrangement could not continue and the increased population of Kings County justified the erection of a church building in a place as nearly accessible to all the three settlements as might be. Furthermore in all these settlements there were people of such means and standing as to justify church organizations. In 1654 therefore churches were organized in both Midwout and New Amersfort; the church of Breuckelen was not organized until six years later probably owing to the proximity of that village to Manhattan which made it comparatively easy for the Breuckelen people to worship in the Manhattan church. These two churches having now been duly organized, the next order of business was the erection of a house of worship. By order of Governor Stuyvesant Rev. Johannes Megapolensis, minister of the Reformed Church of Manhattan, was appointed the chairman of a committee to superintend the erection of a church edifice, and by reason of its central location Midwout (Flatbush) was chosen as the site.

The spot selected was that on which the Flatbush church still stands, now the corner of Flatbush and Church Avenues, almost the exact geographical center of the present City of Brooklyn. This first church building was 65 feet long, 28 feet broad, with a ceiling some 14 feet high. It was built in the form of a cross the rear part being used as a parsonage. The people of Breuckelen and New Amersfort were ordered to assist in building this church and this they did, contributing both money and labor. The people of Breuckelen felt somewhat aggrieved at being compelled to assist in the building that part of the church to be used as a parsonage but while their protest was filed it was not heeded and went the way of most minority reports.

The first pastor jointly called by the three congregations was Rev. Johannes Theodorus Polhemus who was minister of the church from 1654 to 1676. His salary, amounting to $416.66, was apportioned among the three congregations. At first divine service

was held only at Midwout but, as this naturally aroused some dissatisfaction, in 1656 the Governor ordered that the minister should preach every Sunday morning in Midwout and in the afternoons alternately in New Amersfort and Breuckelen. To the latter congregation this arrangement was not entirely satisfactory. Their complaint was "Every fortnight on Sundays he (Rev. Polhemus) comes to us in the afternoon for quarter of an hour when he only gives us a prayer in lieu of a sermon by which we can receive very little instruction, while often, when we suppose the prayer or sermon (whichever name might be preferred for it) is beginning, then it is actually at an end, by which he contributes very little to the edification of the congregation." In spite of these "meager services" the church was ordered to pay its portion of the minister's salary which so aroused their indignation that the people of Breuckelen determined to maintain a separate organization and therefore petitioned the Director General and Council for leave to call a minister of their own.

Feeling that the shortcomings of Domine Polhemus were not an adequate reason for leaving the union of Long Island churches, their request for a pastor exclusively theirs was based upon the length of the journey from Breuckelen and "the badness of the road." The request backed by so sane a reason was duly granted and on September 7, 1660, Rev. Henricus Selyns was installed as pastor and took up his residence in a parsonage built for his use that same year. Mr. Selyns was minister of the Breuckelen church four years when he resigned and returned to Holland. Later he returned to this country and from 1682 to 1700 was pastor of the Reformed Church in New Amsterdam. Two years after Mr. Selyns left, the Breuckelen church erected its first church building. Mr. Polhemus once again became the pastor but being now well advanced in years Domine Megapolensis of Manhattan assisted him; there are no further complaints on record as to the shortness of the minister's sermon; the Breuckelen Church was once more one of the Collegiate Churches of Kings County.

Rev. Casparus Van Zuren followed Mr. Polhemus as the minister of the Long Island churches in 1677 and a few months after his installation the church of New Utrecht was organized with a charter membership of 27. The Collegiate Churches of Kings County now numbered four, each congregation having a

consistory consisting of two elders and two deacons, the business of the churches being transacted at union meetings of all the consistories. This collegiate system continued until the close of Rev. Peter Lowe's pastorate in 1818 although it was not officially dissolved until the death of Rev. Mr. Schoonmaker in 1824. During this period two other churches were added to the union, Bushwick and Gravesend, and thirteen ministers were successively pastors of this union church.

Little is known of Mr. Van Zuren's ministry; he returned to Holland in 1685, and was succeeded that same year by Rev. Rudolphus Varick. The surrender at this time by the Dutch to the English greatly embarrassed all the Dutch churches. Governors were frequently changed, and with one of them, Leisler by name, Rev. Mr. Varick came into serious conflict, having denounced him in one of his sermons as "an usurper of the office". Mr. Varick was imprisoned a number of months and fined eighty pounds; this ill treatment hastened his death which occurred in 1695.

As the minister of the Collegiate Churches of Kings County preached in four churches, he was necessarily absent from each many services during the month. On these occasions service was conducted by the "Voorleser", or Clerk. His duties were very definitely defined and would seem to have called for a person of some versatility. The Voorleser was first of all schoolmaster, his chief text-book being the Heidelberg Catechism. In the next place he was sexton, required to clean the church, ring the bell, provide the elements for the sacraments and dig the graves. Furthermore the Voorleser was chorister and led the singing. He was assistant minister and when the pastor was absent he read a sermon from a book entitled "House Homilies". It was also stipulated concerning this useful Voorleser that "he shall serve as messenger for the consistory," in which capacity he seems to have been post-man, telegraph boy and animated telephone all in one. A person of some importance in the community was the Voorleser.

Rev. Wilhelmus Lupardus (all the ministers of this period Latinized their names) was installed as pastor of the Union Churches in 1695. During his ministry the first church edifice was erected at New Utrecht in 1700 just thirteen years after the organization of the church. This structure, octagonal in shape, was

located on the south east corner of the old burying ground some little distance from the site of the present church. The building was of fieldstone and its shingled roof was surmounted by a belfry. Repaired in 1774 the church was used during the war of the Revolution by the British as a hospital. Owing to structural weakness the building was reluctantly torn down in 1827 and two years later the present beautiful stone church was erected. At almost the same time that the first church building was erected in New Utrecht a second church edifice was erected in Flatbush very similar in design in so far as it was of stone, and its shingled roof was surmounted by a belfry, but the building was four-sided, not octagonal. This second church edifice was completed in 1699. Subscriptions for this building were confined to the inhabitants of Flatbush and New Lots. The first building had cost approximately $1,800, this second one cost about $6,520. This building was subsequently remodeled in 1775, pews were substituted for chairs, two short galleries on the east were built, divided by the door, the gallery on the south side being reserved for slaves. This building was still standing at the time of the Revolutionary War and like the New Utrecht Church was used by the British, after the Battle of Long Island, as a hospital.

Three years elapsed between the death of Mr. Lupardus in 1702 and the installation of his successor, Rev. Bernardus Freeman, in 1705. This delay was due to friction between the church and the government. It seems that the consistory had asked permission of the Governor, Lord Cornbury, to extend a call to Mr. Freeman then pastor of the Reformed church of Schenectady. The preferring such a request to an English Governor angered the people, the church of Flatbush being especially disaffected and to such an extent that they convened a Town Meeting at which the regular elders of the church were deposed and new ones elected. The matter was eventually settled to the satisfaction of all the churches but, possibly owing to the previously strong opposition of the Flatbush church, Mr. Freeman's installation service was held in the New Utrecht church. While Mr. Freeman's call was pending certain dissatisfied persons had written to the Classis of Amsterdam requesting a minister from Holland. Acting favorably upon this request and possibly without the knowledge at that time of the course events were taking on Long Island, the Classis of

Amsterdam sent Rev. Vincentius Antonides who thus became Mr. Freeman's colleague in 1705. Disaffection continued, however, until 1714 when delegates from all the churches met, agreed to lay aside all their differences and to receive Mr. Freeman and Mr. Antonides as their pastors. This effectually settled a controversy which for a time seriously threatened to divide the Dutch churches of Long Island.

Mr. Freeman was largely instrumental in effecting the organization of a Coetus, or assembly, having powers similar to that of a Classis, although the organization was not actually effected until six years after his death in 1741.

Mr. Freeman was succeeded by Rev. Johannes Arondeus in 1743 who thus became the colleague of Mr. Antonides until the death of the latter in 1744. This left the church with but one minister as it was in 1700, but as all the congregations had grown rapidly during this period one man could no longer give them the attention they severally needed; the churches therefore set themselves to the task of securing a successor to Mr. Antonides. Permission from the Classis of Amsterdam to the Manhattan and Long Island churches to form a Coetus had been brought by Rev. Ulpianus Van Sinderen and to him the Long Island churches extended a call which was accepted and Mr. Van Sinderen was installed in 1746.

The Coetus was no sooner organized in 1747 than dissension began. What is known as "The Coetus Controversy" involved the churches in a bitter strife of words; not only were congregations rent but families were divided. Mr. Arondeus was not the man to cope with such a situation, charges of a gross nature were preferred against him, sides were taken, each party having strong and bitter adherents, but the outcome was that Mr. Arondeus was deposed by the Coetus and the deposition was confirmed by the Classis of Amsterdam. Rev. Antonius Curtenius succeeded him but lived only a little over a year after his installation; he was buried under the Flatbush church.

Rev. Johannes Casparus Rubel now became Mr. Van Sinderen's colleague and was installed in 1759. Unfortunately for the harmony of their congregations Mr. Van Sinderen was a Whig and Mr. Rubel a Tory. As the majority of the people were patriots Mr. Rubel soon found himself in disfavor and, as dis-

loyalty was not the only charge against him, in 1784 he, like his predecessor, was deposed from the ministry. This same year Mr. Van Sinderen was declared emeritus; he died in 1796 and was buried in Flatlands. A handsome stone, erected by his descendants, now marks his grave. His son was the founder and first president of the Long Island Bible Society.

It was during the ministry of Mr. Van Sinderen that the second church edifice was erected in Breuckelen. This was a large, square building with massive walls whose high peaked roof was surmounted by a belfry in which hung a bell still in use in one of the Brooklyn schools. This building was erected in 1766 on the same site as the first building which was in the center of the road leading from the ferry back into the country, now Fulton Street.

The Dutch churches of Kings County being now without any minister, a call was sent to Rev. Martinus Schoonmaker who became pastor of the united churches in 1784. By his untiring labors as well as his kindly and sympathetic manner the congregations were restored to unity. Owing to his very strong Whig sentiments Mr. Schoonmaker was suspected by the British of treasonable acts, an effort was made to apprehend him and the Domine only saved himself from arrest and imprisonment, and possibly worse, by flight. For some time he was obliged to remain in retirement in Ulster County.

The English on Long Island now outnumbered the Dutch with the result that a demand for English Church services could no longer be ignored. Mr. Schoonmaker was in fact the last minister of the church to preach in Dutch. To assist Mr. Schoonmaker in his labors Rev. Peter Lowe was called and installed in 1787. His ministry lasted twenty-one years after which time the union of the churches was dissolved by mutual consent, the several congregations having attained a size and strength which justified each in calling its own pastor. After the dissolution of the union Mr. Lowe became the pastor of the two churches of Flatbush and Flatlands and enjoyed a fruitful ministry until his death in 1818. The ministry of Rev. Walter Monteith, which followed, lasted only one year and in 1820 he resigned to become the pastor of the Reformed church of Schenectady. Although the Dutch churches of Kings County practically abandoned the collegiate system in 1808, the church of Brooklyn having called as its exclusive pastor

Rev. Selah S. Woodhull in 1805 and the New Utrecht church calling Rev. John Beattie in 1809 to succeed Rev. Peter Lowe, the union was not officially dissolved until the death of Rev. Mr. Schoonmaker in 1824; from this time on the history of the several churches must be separately followed.

In 1785 the Flatbush church had incorporated under the name, "The Reformed Protestant Dutch Church of the Town of Flatbush in Kings County," and soon after it became evident that a larger church edifice was needed. The third church building was erected in 1796 on the exact site of the two previous ones. The dedication sermon was preached in the morning by Mr. Schoonmaker and by Mr. Lowe in English in the afternoon. The bell, which still hangs in the tower, was donated by Hon. John Vanderbilt and has tolled the death of every President of the United States from George Washington to Woodrow Wilson.

In 1822 the church called the Rev. Thomas M. Strong, who was the beloved pastor of the church for forty years; his name is still venerated by old members of the church. Dr. Strong died in 1861 and a marble tablet on the west wall of the church speaks of the enduring honor in which his memory is held. During Dr. Strong's pastorate the church interior was improved and an organ was installed. In 1853 the present parsonage was built, which a few years ago was moved from its original site on Flatbush Avenue to its present beautiful location on Kenmore Terrace.

Soon after the organization of the Flatlands church in 1654 the need for a church building was keenly felt. For eight years Rev. Mr. Polhemus conducted services in the school house, or in private houses; the growing community now required a larger and more suitable place of worship. In 1662 therefore the people requested the privilege of building their own church and this request the Governor and Council granted. The first church edifice, finished in 1663, was erected on the site of an old Indian burying ground and stood only some forty feet from the site of the present church. Following the architecture of the day the building was octagonal in shape, its roof surmounted by a small belfry in which later was hung a bell imported from Holland which superseded the drum by which people had formerly been summoned to worship. Although this building was enlarged in 1762 it soon again proved too small, and in 1794 during the joint ministry of Rev. Mr.

Schoonmaker and Rev. Peter Lowe a larger church was erected on the same site. This church continued in use until 1848 when, structural weaknesses developing, it was decided to tear it down and erect another. The present church is the result of that decision, a very beautiful specimen of the best church architecture of that day.

After severing its connection with the Flatbush church following the departure of Rev. Walter Monteith in 1819, the Flatlands church united with the New Lots church, formerly a part of the Flatbush church but organized as a separate church in 1823, in calling Rev. William Cruikshank. Judging by present day standards the most notable incident of Mr. Cruikshank's ministry was the installation of a stove in the church which relieved the members of the congregation of the necessity of carrying the little hot charcoal containers which down to this time had been the only heating plant in use. The union of the churches of Flatlands and New Lots terminated in 1862 with the death of Mr. Cruikshank's successor, Rev. John T. M. Davie who was minister of the two union churches ten years.

Although Rev. Mr. Schoonmaker continued to preach in all the Reformed Churches of Kings County until his death in 1824, the Brooklyn church some years previously had felt the need of having a minister who would exclusively serve that church. In 1802, it therefore left the union and called Rev. John B. Johnson. Mr. Johnson was a man of unusual oratorical ability. On the occasion of the death of Gen. George Washington, Mr. Johnson, at the request of the New York State Legislature, delivered a masterly eulogy in the Reformed church of Albany. After a pastorate of only one year, Mr. Johnson was removed by death. Brooklyn at this time was growing fast and the church felt the need of increased accommodations. In 1807 a third church edifice was erected on Joralemon Street. The corner stone was laid by Rev. Peter Lowe and the Dedicatory sermon was preached by Rev. J. H. Livingston. The building was of blue stone with a tower on the eastern front.

Rev. Selah S. Woodhull became the next pastor in 1806, his ministry lasting until 1825. During these nineteen years the church assumed a more English character, the Dutch inhabitants

being in a comparatively small minority. In 1814 the church was incorporated under the title "The Reformed Dutch Church in the Town of Brooklyn."

Owing to the continued growth of New Utrecht, by 1808 it seemed desirable that the church should have its own resident pastor. The first pastor of the independent church was Rev. John Beattie, installed in 1809. Through his efforts the first Sunday School was organized in New Utrecht in 1826, which continues to the present day. While Mr. Beattie was an able preacher, he unfortunately so introduced politics into his sermons as to antagonize many of his people. His advocacy of a new church building caused further dissension and, while a little later the church was built and paid for, pastor and people became so sadly alienated that in 1834 Mr. Beattie resigned.

While in the course of years seventeen other churches have been added to the original four in Kings County, it is yet a matter of satisfaction to note that these four are among the leading churches of the denomination. Their work is far from finished, perhaps only begun. What was once a tract of farmland has become the second city in population in the United States, having an area of 84 square miles, forty miles of improved water front, a population of 2,300,000 and 544 churches of all denominations. The field has never been so challenging as it is today. Finely equipped, these churches are prepared to carry on the work that was begun in faith and prosecuted through the centuries with so great zeal continuing to be religious factors in the life of the great city of Brooklyn.

Bushwick and Gravesend

By

Edward Niles

OLD Bushwick and Gravesend were at the extreme northwest and southeast corners of Kings County, with Brooklyn, Flatbush, Flatlands, New Utrecht as the four foci upon whose ministers the two sporadically depended. The first settlers around the "Bogh" or bay at the foot of S. 4th Street, Williamsburgh, gathered for services in the rude fort protection

from Indian surprise when the Governor's chaplain could be spared for a trip across the river.

On February 16, 1660, at request of French Huguenots and Hollanders who had ventured further inland, Peter Stuyvesant, with the colony's Fiscal, Secretary, Surveyor, fixed on a site for a village, and laid out by survey twenty-two lots "on which dwellings will be built." In March of the next year, he found them erected, appointed magistrates and, when the inhabitants required, His Honor gave the town its name of Bosch Wijk (In the Woods, a Parish). When the Governor came two years later, he constituted a guard of forty, in relief squads of ten. In the square, a free school was soon functioning, a whipping post before it; the first public building on "Nassau" Island arose across the street, housing all governmental and police functions.

To one or the other building, Domine Polhemus sometimes came, with his message, from Flatbush; or Domine Selyns from Brooklyn. School and church were closed after the Roman Catholic Duke of York appropriated the colony for nine years. When the Dutch "came back to their own" in 1673, out of the thirty-six taxpayers in Bushwick, thirty-five joyously swore allegiance to the representative of the States General, Governor Anthony Colve.

At the news of their trading as a revenue-consuming colony for the revenue-producing colony of Surinam, the indignant Bushwickians, in common with those across the East River, were for proclaiming an independent republic and fighting so long as they had legs to stand on. Wiser heads urged submission with the expectation that before long the then President of Holland, William III, son-in-law and nephew of the hated James, would rule both countries, and again be arbiter of Bushwick's destiny. That day came in 1689. During the interval, preaching was rare.

In 1702, the first mention of Bushwick as associated with the other "Collegiate Churches of Long Island" occurs in the call to Rev. Bernardus Freeman.

According to some, the first church building, of "haystack" architecture, with roof of octagonal sides tapering gradually to a point, nicknamed "beehive" from its quaint appearance, opened its doors in 1720. The diary of William Chapin, giving account of his election as first superintendent of the Sunday School on September 1, 1829, puts the date as 1705. The date on the old bell

is 1711. It is 1708 on the pewter communion cup, preserved in the museum of the Long Island Historical Society, the further inscription being "Eet wat gaer is. Drinck wat klaer is. Spreek wat waer is." "Eat what is well cooked. Drink what is well purified. Speak what is well proven."

The following extract from the joint call of Brooklyn, Flatbush, Flatlands, New Utrecht and Bushwick, on Rev. John Casparus Rubel in 1759, gives insight into conditions that prevailed for seventy years: "You are to preach twice on the Lord's Day, on each feast or Thanksgiving Day, on the usual holidays of Christmas, Easter, Whitsuntide, New Year's and Ascension; proof or preparation sermons where the sacrament is to be administered, to be celebrated four times a year; with the necessary visitation of the communicants, the taking on of members, and upbuilding of the congregation by catechizing in the foundations of the pure Reformed Religion. Towards your salary of One Hundred and Seven Pounds, Flatbush and Brooklyn are to contribute Twenty-Nine pounds each, Flatlands, New Utrecht and Bushwick Sixteen pounds and ten shillings each.

"It has been the custom that the minister shall be fetched and brought back when he preached out of Flatbush and at such place provided with victuals, drink and lodging. This, having proved very inconvenient both for the minister and congregation, it is therefore determined upon, as you keep your own horse and carriage, to pay you yearly for their use. But you are to be provided with house and victuals and drink, gratis."

As early as 1684, two members of Bushwick who had gone to court to settle their dispute, with their testimony in Dutch, were ordered to use the English language only. It may be that they were unable, for of the 325 "souls" of that time, practically all, except 78 blacks, were French or Dutch speaking. They were certainly unwilling. From that date until the Revolution, all difficulties were settled by an unofficial court in "good low Dutch" language and procedure. After the death of William of Orange, the temporarily closed breach between Dutch and English reopened and widened. Bushwick was a hot bed of insurgency. The wounded left by the Revolutionists retreating from the Battle of Long Island filled the quaint church. Their tender care

by the villagers so incensed Lord Howe that he closed the church until the British evacuation.

Then the Collegiate System was resumed.

John Bassett, as a boy, confessed his faith within those octagonal walls, later choosing the ministry. Prepared under Dr. Livingston, after a pastorate at Albany, he was called by Bushwick and Gravesend, broken away from their associated churches, to preach in English, the old patriot, Dr. Schoonmaker, occasionally coming for a Dutch sermon.

The tavern across from the church gave him too much hospitality, and, after thirteen years, increasing use of its alcoholic cheer brought about his suspension from the ministry followed by his death.

Stephen H. Meeker is the most notable of all Bushwick's ministers, as its first sole pastor, its pastor forty-one years, the pastor who founded its Sunday School that at one time enrolled 1500, the pastor who built its second and last edifice of worship. Over hundreds of graves in the church yard, he spoke the words of committal. He baptized, married, received into the church, three generations. From that hive of activity swarmed Williamsburgh, in 1829, Kent Street in 1848, East Williamsburgh in 1855, South Bushwick in 1851. Shortly after his death, the tide of American population began to ebb.

Despite heroic efforts, and occasional renovations by the dwindling congregations and former members, the property was desecrated, it deteriorated; the fight became more and more desperate from 1883 until in 1918 the property was sold, the proceeds, after paying all obligations, used for aggressive work elsewhere in the Classis.

Pathetic as is its passing, it lives on in its vigorous ecclesiastical offspring, in the families now so active in many Reformed and other congregations whose forefathers were rooted and grounded in the faith preached and practiced for nearly two centuries on that triangle of ground at the head of Bushwick Avenue.

Whether taking its name from the town in Holland of Gravensande or from the English seaport, the first white people in Gravesend were a few Dutch and a few French Huguenots; the first community was English.

Lady Deborah Moody, her son, Sir Henry, Ensign George Baxter, and Sergeant James Hubbard were authorized by Governor Kieft, in 1643, "to build a town where they could have and enjoy free liberty of conscience according to the customs and manners of Holland, without molestation." They had been denied that freedom in New England because not believing in infant baptism. In their new home, though the language of the government was different, they were at liberty to worship as they pleased. New arrivals swelled the numbers of those whose contact with the "five Dutch towns" was cordial. A dozen years passed when George Fox came, and his persuasive personality converted these independent thinkers to Quakerism.

The Inner Voice evidently was not obeyed by all the settlers. In 1660 The Director and Council of New Amsterdam stated "we are well pleased by your prayer that a preacher may be sent that the glory of God may spread, the ignorant be taught, the simple and ignorant strengthened, the licentious restrained, and upon the first opportunity we shall make such arrangements as circumstances permit." That Domine Polhemus might come over from Flatbush evidently occurred neither to the petitioners nor the petitioned. "Circumstances" did not permit during the quarter of a century the meddling Duke of York, afterwards James II, King of England, kept Dutch and English at loggerheads on both sides of the Atlantic. Under that misruler's vice ruler, a Session House was built in the village which sheltered the magistrates during week days, and what Quakers desired to sit together awaiting the Spirit to move them on the First Day.

When Dutch and English were united under William of Orange at the head of each nation, Domines Lupardus and Varick made infrequent visits to preach in the primitive, unchurchly building. With the settlement of Domine Freeman, although Gravesend was not included in his call, enough of a church organization had been formed there to arrange with the Consistory of New Utrecht in 1715 for one-third of New Utrecht's third of the Domine's time, paying one-third of one-sixth of the Domine's salary. That meant a sermon every ninth week, a Communion four times every three years.

From 1720 to 1743, there is no entry of baptisms. Domine Arondeus excommunicated the entire church and, "separate from

others, it was unable to call another pastor." Then, an elder, Mr. Bernardus Ver Bryck, began conducting services and baptizing children on his own authority.

By 1750, the Sessions House was unfit for use, the attendance was so depleted by deaths and disaffections that the church offices could not be filled, and worship was discontinued for full ten years.

In 1762, the just-ordained Rev. Martinus Schoonmaker, just called to Harlem, visited that region. Stirred by the deplorable lack of religion, he went from family to family exhorting repentance and reformation. Then he secured Domine Van Sinderen's ripe and warm cooperation. The results were a church reorganized with "twelve males and nine females," a new edifice of worship, a call for part time on the eloquent young preacher and master of the Dutch language, born in Ulster County. The call was accepted, and, every other Saturday until the Battle of Long Island, he rode horseback across what is now Manhattan Borough and most of Brooklyn, to stay until Monday, for the additional salary of thirty-five pounds. During the British occupation, he frequently visited his parishioners in disguise, administered the consolations of religion, carried letters sewed into his coat-lining, and, although a price was put upon his head, evaded capture.

No wonder he was popular on the island. The vacant churches, after independence was achieved, unanimously and enthusiastically called him. Harlem reluctantly released him. Until his death at eighty, he ministered to the six congregations, "without a single enemy either Tory or Whig." During his later years, other ministers preached in English, the field was subdivided; but on him rested the main responsibility, from him came the Dutch sermons beloved by the older members.

Rev. Isaac P. Labagh, installed in 1832, was the first undivided pastor, the first whose sermons were all in English.

THE COLLEGIATE CHURCHES OF QUEENS COUNTY

By

Oscar Maddaus

IT is the end of the seventeenth century. The Dutch Colony of New Amsterdam had become the English colony of New York. Joseph Hegeman had come with his father as emigrant from Holland and settled in the west end of Long Island. He had married and was bringing up five boys and four girls at New Lots. He had come from a settled and civilized society into a wilderness and had brought with him the customs and traditions of his mother country. He had taken the oath of allegiance to the King of England and had become a British subject through the changing fortunes of war, but his life centered in the social habits and background of the Dutch Church. As the children were growing, they married and moved eastward. A number of families had already gone from Kings County into the western section of Queens, for, in 1695, twenty-two Dutchmen, in order to escape an enforced assessment, had joined the English neighbors in a "free gift" to the Rev. George Phillips, Presbyterian minister of Jamaica. Adriaen, one of the sons, born in 1680, and a native, moved on northeastward from Jamaica in the early part of the eighteenth century and bought two hundred and eight acres of land in Cedar Swamp, township of Oyster Bay, from Captain Joseph Dickinson. The family was devoted to the Christian faith and their piety is beautifully reflected in the desired "rules of the family" among which were the following:

> As for me and my house, we will serve the Lord.
>
> We have no time given us to throw away but to improve for eternity.

> We offer the right hand of fellowship to everyone that comes in the name of the Lord; but we receive none to doubtful disputation; but whosoever loveth the Lord Jesus in sincerity the same is our brother, sister and mother, for we cannot but remember God is Love.
>
> We never intend to enter into religious disputes with any one upon the principles of mastery or vain glory; but where there is a prospect of edification we hope by grace to contend for the faith once delivered to the Saints, avoiding at the same time uncharitable censures and in the spirit leaving others to stand or fall to their own masters.
>
> We neither receive or pay visits on the Lord's Day, for we and our house desire particularly on that day to serve the Lord; but as it is our duty to do good unto all men, to be hospitable and careful to entertain strangers, we hope to discharge this duty equally alike on all days as Divine Providence calls us to it.

There was no church nearer than at Jamaica, and the Jamaica Church was dependent upon the services of a minister from Kings County, which meant that the fellowship and help of religious worship could only be had two or three times a year. Jamaica was difficult to reach being about fifteen miles away, with few roads, and dense forests in which roved Indians, wolves, wildcats.

Peter Cornelissen Luyster was a carpenter. He emigrated from Holland in 1656, probably in response to the need of skilled artisans in the new colony. He married Jane Snediker, daughter of an emigrant. In 1687 he took the oath of allegiance in Flatlands and became thereby a British subject. He bought the "Poor Bowery," a most desirable farm in Newtown on the west shore of Flushing Bay, from the deacons of the Dutch church in Manhattan. This farm had originally been bought by the church in order to take care of the poor from whence it gets its name. Newtown is separated from the rest of Queens County on the east by Flushing Bay, Creek and Swamp, extending together inland, southward nearly halfway across Long Island. Peter's grandson moved with the Dutch drift eastward along the north shore and located on an eighty-two acre farm at Cedar Swamp in 1717, near the farm of Joseph Hegeman.

These two eastward moving Holland farmers dramatize for us the situation that led to the organization of the four Collegiate

Churches of Jamaica, Newtown, Success or, as it was later called, North Hempstead, and Oyster Bay.

The eighteenth century finds the Dutch drifting steadily eastward from Kings into Queens County. The latter embraced at the time the entire territory from Brooklyn eastward to Huntington. This eastward drift takes two directions, one along the middle of the island from Flatbush through Jamaica, then northward to Flushing and northeastward to North Hempstead and Oyster Bay. The other movement spreads along the north shore of Newtown, remaining largely on the coast. At the same time, still another drift has been coming from an opposite direction. It comes from New England, mainly from Connecticut, across the Sound to the eastern part of Long Island and then moves westward. It is in Queens County that these two streams of colonists meet, and with them meet two types of colonial civilization. Many of the Dutch are now of native origin. Few emigrants are coming, because the colony is now a British possession. The Dutch language, traditions and customs remain however the dominant factor in every household.

The British government in the early part of the eighteenth century was reactionary and the spirit of her rulers intolerant. This is reflected in the attempts made to control the religious worship of the people, to tax them for the establishment and maintenance of the Church of England and to compel them to use the English prayer book and to permit only those to preach who are suffered to do so by license from the governor. At Jamaica the Presbyterian minister is forcibly dispossessed of his parsonage which, together with the church, is turned over to a newly imported Church of England clergyman.

The two representative cultures, the one of non-conformist Puritan England transplanted to New England and the other from Holland, were spiritually related, though individualism had advanced farther among the English. The process of integration of these two types was, therefore, not difficult and led during the eighteenth century to the emergence of a new type—the American.

It was in many respects a remarkable century in America. Beginning with the British dominion steadily increasing and complete by 1763, it ends with a new nation among the national families

of the earth "conceived in liberty and dedicated to the proposition that all men are created equal."

In the achievement of this extraordinary result, the Dutch church bore an honorable part. This story of the century's spiritual evolution is splendidly dramatized in the story of the founding, the struggles, the strifes, the readjustments and the new orientation which was the experience of the four Queens Collegiate Churches. The individuals who made this history are at times the unconscious actors in a huge historic drama. They are not aware that they are the embodiment of the temper of an age or that they are the agents in the fashioning of a new and remarkable contribution to the building of a new state.

The period from 1701-37 is the most quiet and peaceful period which the church experienced up to this time. It is a time of rapid expansion. Thirty-six new congregations are organized but most of the churches can afford service only a few times in the year. Of sixty ministers who had come into service by 1741, all but seven had come from Europe. It was a period during which many church buildings are erected, in which building activity all groups of Christians share; even the Jews built their first synagogue in New York in 1729. For the Dutch people, there were three times as many churches as ministers.

The Indian had ceased to be a menace to the people of Long Island. The land was occupied and titles were secure, commerce was increasing. Nearly three-quarters of a century had gone by since the English conquest. The ties of the Homeland were weakening. Few had ever seen the mother country. The people were in the process of becoming American. There was a strong desire for better educational facilities and for freedom from dependence upon the Old World. A great revival swept over the colonies, influencing all the religious groups and adding greatly to the strength of the churches, stimulating people to a more serious consideration of the religious side of life.

In 1732 Queens County had a population of 6,731 whites and 1264 blacks. Outside of Jamaica there was practically no village life. Most of the people lived widely scattered on farms, sometimes with only three neighbors within five miles. The people were friendly, always ready to help the newcomer, to lend horse

or plough, to assist with the cutting of wood or the rolling of logs. There was a certain charm about these hospitable, generous folk. If a man died, neighbors would help the widow carry on her husband's farm, and they would do this without ostentation. They took their troubles on the whole lightly, derived much pleasure out of simple pastimes, were given to good natured banter and possessed a certain humor, but they took their religion seriously and they loved the church.

In the winter of 1701-2 Domine Lupardus of Kings County died and there was no Dutch minister on the Island for three or four years. It was about this time, at the turn of the century, that a congregation was gathered at Jamaica, because there is a record of baptisms as early as 1702. Jamaica had a stone church built by public taxation and presumably open to the use of any congregation. The question naturally occurs why did they not worship with the Presbyterians. The answer is that they did not speak the English language and were separated from their English neighbors by the traditions and the customs of the fatherland. Furthermore, they had no minister and many of them, when they wanted to attend church, had to travel to Kings County where there were still living numbers of their blood relatives. By 1709 the church in Jamaica was organized and agreed with the churches of Kings County to receive the services of Domines Freeman and Antonides every third Sunday. The congregation came from Newtown, Hempstead and Oyster Bay and soon felt itself strong enough to build a church of its own. In 1715 a subscription paper was circulated throughout Queens County. One hundred fourteen persons promised to "pay truly and honestly, without guile or trickery" a sum of £361 18s 6d.. A deed was made to Nicholas Berrien of Newtown and Abraham Schenck of Flushing as trustees to build the church. Those who could not pay money were permitted to contribute labor and were credited on the same basis according to the money value of their labor. The building was completed the following year. It was of octagon shape, and for 100 years it was unheated. Seats were alloted and pewholders were made responsible for the costs of repair and upkeep. In the winter the churchgoers, many of whom came long distances on horseback, or in farm wagons, would stop at the nearest tavern where the men would take a drink to warm themselves. The inn-

keeper was paid to have the best room open for the women so that they might replenish their footstoves and hold social conversation.

Ten years after the building of the Jamaica church, the people of Queens wished to end their dependence upon Kings County and to have their own pastor. They gave as their reasons:

> That they are able to support a minister; that they should have preaching every Sunday; that their members live twenty to twenty-five miles apart, and that God's word should be preached in more than one place in Queens," [a hint of the near approach of new and separate organizations elsewhere]; that provision should be made for catechizing the children and young people; that they felt the need of a pastor to visit among them; that they live among freethinkers, Quakers and Anabaptists, therefore it is the more necessary to have a watchman and shepherd of their own; that the children were apt to inter-marry with the English and so become estranged from the Low Dutch worship, and that the children should be brought up to continue in the support of the Dutch Church. They plead that their motive is the welfare of the church.

The petition was unsuccessful. The fear of Quakers and Anabaptists, a fear more felt than understood, was fear of an extreme individualism which carried with it the risk of ecclesiastical anarchy. The fear of the English Episcopal Church, on the other hand, was a fear of reaction. Had they not just lived through a period of attempted ecclesiastical compulsion and were not the results of the Non-conformist strife of their English brethren still vividly before their minds?

The question of an independent congregational life, under a minister of their own, could not be set aside. The need became more pressing every year. It culminated in the middle of the summer of 1730 in a great church gathering full of stimulating enthusiasm and inspiration on August 20 at Jamaica. It took definite shape in the authorization of a call to members of the Classis of Amsterdam and was transmitted through "our" Rev. pastors and ministers, Vincent Antonides and Bernard Freeman of Queens County."

Three new congregations were swiftly coming into existence, at Newtown, Success or, as later called, North Hempstead, and Wolver Hollow now Brookville in Oyster Bay. In their request, they state that they want a young man, not over thirty-five, sound

and strong in mind and body, so as to endure the strenuous duty and fatigue of shepherding four congregations. They agreed to pay him eighty pounds a year, furnish him with parsonage and and ground, a cow, a horse, and fire wood delivered to his door, and to pay the forty pounds expenses for the trip over from Holland. The appeal for a minister from Holland closes with these beautiful words:

> "But especially are we hoping that the person called through the grace of the Holy Spirit will be prevailed on to give up himself and his fatherland in order to do service here to the Church of Jesus."

The people went back to the fields and homes full of hope and courage which they expressed in increased activity. One after another, churches arise.

In the year 1732 so important to the future history of our country, in Westmoreland County, Virginia, there came into this world from a "family pattern made up of soldiers who were knighted for valor and preachers who could stick to their principles come what may" George Washington, born a British subject.

On Lake Success, a beautiful body of water in the lovely north-shore hill country of Long Island, reaching a depth of 185 feet at its deepest part , the farmers were harvesting ice. Opposite the Lake, a new church building was rising, fruit of the meeting in Jamaica on August 20th, 1730. Fifty-eight years later, in 1790, the child born in Virginia was to pass through this region, the first president of the new American republic. He took breakfast with a representative of one of the families which had been active in the formation of three of the four Queens churches. He was inspecting the country in which had occurred the bitterest civil division during the Revolution, affecting every church and every family. Nowhere else in the colonies had the churches felt so severe a strain. Yet in solving their own problems the people of these churches were learning the lessons that would make them fit material for the building of the new republic.

Of the three new churches in Queens, the Success-Hempstead church was the first to be completed and the congregation met in the new church building for the first time on August 14, 1732.

On the second of December, 1731, eight months after the first meeting at Success, another group met at the house of Samuel

Fish, Jr. and resolved to build a church on a lot given by Peter Berrien, apparently the same person who sixteen years earlier had contributed generously to the building of the Jamaica church. One hundred twenty-eight persons subscribed £277 12s. By August 30, 1735, this building was finished.

Still another group met at the residence of Jurian Haff in Oyster Bay on the ninth of September, 1732, to appoint a building committee to build a church on an acre of ground in Wolver Hollow, now Brookville They bought the acre from Edmond Wright for £6. This building was finished and the members of the congregation met for the first time to arrange for the election of church masters and allot seats on April 25, 1734.

There were now four churches in Queens and yet no minister. The situation was growing rapidly more urgent. The ministers in Amsterdam had failed to find a minister and were much distressed about it. They gave as reasons the burdensomeness of the call, the weight of the service on account of the distances, and the smallness of the salary. A call was therefore made by the consistories of the four united congregations to urge the subscribers to increase the salary to £100. It should not be forgotten in this connection that money was scarce, that even taxes were sometimes paid in goods, such as grain and corn, that most of the trade was pure barter, that land was sometimes paid for in grain, livestock, vats of beer, and that people frequently walked barefooted to church carrying their shoes with them until they came to the church, in order to save wear and tear. However, the circumstance of not being able to get a minister from Holland was creating a situation which was ultimately to disturb with debate, controversy and division the whole church. Here was a new situation and utter inability to meet it with the existing means. It required courage to face the facts and work out a new method, to make experiment, to work out a way of emancipation from dependence upon the old world's traditions and institutions. Necessity was forcing the issue into an empirical stage faster than old methods of intellectual approach seemed to allow. The power of tradition, the pull of the homeland with memories of her settled social status, and confidence in her established institutions, the fears of inadequately prepared ministers, together with fears of the risks which new ways entailed, all these and other reasons combined to make men hesitate

to take those steps that inevitably must lead to separation and independence.

The first step was the creation of a "Coetus" or assembly of Dutch ministers. This was an attempt to create a semi-ecclesiastical organization without authority in the law or tradition of the church. It was done in order to deal effectively with matters affecting the welfare of the church which could not, in view of distance, time and risk, be handled with necessary speed by the Classis of Amsterdam. This assembly met in New York April 27, 1738, but adjourned without transacting any important business. It did not meet again until nine years later, in 1747, when letters of approbation were received from Holland.

In the meantime the churches of Queens began to take things into their own hands. They could wait no longer. They first called a Domine Van Basten to perform service in the four churches at £75 a year. Little is known of this man. It is not even certain whether Van Basten was his real name or whether it was merely intended to convey that he was "from Boston."

After nine years of waiting and of several unsuccessful attempts to secure a pastor from Holland, the joint consistories made a call April 19, 1741, on a young man, John Henry Goetschius of Pennsylvania. He was born in Switzerland and had studied at the University of Zurich. He had received his theological instruction in the new world at the hands of Domine Dorsius of the German Reformed Church. He had been licensed and ordained both by Domine Dorsius and Domine John Frelinghuysen of Raritan, New Jersey, and he was now installed as pastor of the Queens Collegiate Churches by Domine Freeman with the assent of Domine Antonides. Domine Freeman openly laid hands on him in the presence of the congregation of Jamaica with the words "Lo, I am with you alway, even unto the end of the world."

Young Goetschius was twenty-three years of age. He was a man of deep feelings and strong passions, learned, pious and godly. Since 1730, the country had experienced a revival of unusual power which has come down to us under the name of the Great Awakening. He had been at work among the people for over a year when he preached a sermon at Newtown on August 22nd, 1742 on the text "Unknown God."

This sermon literally blew to pieces the four congregations. It gave great offense. The division which resulted lasted more than six years and merged with the great division which afflicted the whole church. He was decried as a young enthusiast. Men said "Shall this young stripling come here and tell us that we have served so long an unknown God?" The church doors at Newtown and elsewhere were closed against him, so he preached to large gatherings in barns and private houses. He soon became the symbol of what was the deep-seated cause of the disturbances from which the church suffered until 1771.

What was there in this sermon that gave such offense? What prejudices or fears were at work in the minds of the people that made it impossible for them to face the facts and walk in the way of understanding and, therefore, of freedom and cooperation? The sermon is in existence and was printed in the Banner of Truth in 1867. It is an able and readable sermon, with a beautiful and moving appeal. It was typical of a revival age. It called on men to face the soul-destroying risks and facts of self-love, self-honor, self-praise, and self-profit, and it called to men to substitute for a dead orthodoxy of forms an experimental knowledge of the living God.

This sermon at once raised the question of the lawfulness of the young man's ordination and therefore the larger question of the right to independence of the American church. Everywhere in the colony the church was splitting, one group representing reaction, complete dependence on Holland, and the other group looking for ultimate independence and a larger degree of freedom to work out the church's life and service. What we have is a great spiritual ferment, the spirit is again breaking up old wine-skins into which men tried in vain to confine the new wine. The fire had been kindled and had become a conflagration.

Rival consistories now appeared in each of the Queens churches and some persons even had their children re-baptized by a "properly ordained" clergyman. Agreement upon a successor to Goetschius became almost impossible though this young man had left in 1748. Thomas Romeyn, the next minister, was not installed until November 10, 1754.

Not until 1771 did the struggle come to an end in peace, fraternity and complete independence, with the cooperation of the

Classis of Amsterdam in Holland. But what an unconscious preparation of men for the larger struggle which began in 1774 with the passage of the Boston Port Bill and ended with the birth of a new nation, free and independent. What a preparation for the sympathetic adoption of the new principle of democracy which was to strike the shackles off the slaves and give fresh hope and wider freedom to multitudes of men in generations yet unborn.

From 1742-54 Domine Arondeus, supported by Domine Boel, one of the Collegiate ministers of New York, and an opponent of the American ministers' assembly, is the disturber of the Queens churches. On November 14, 1749, the Coetus resolved that Arondeus must be stopped from preaching in Queens and they exclaimed, "How sad is the condition of the Church of God on Long Island in all the congregations of both counties and, alas, growing worse and worse."

In 1752 the Coetus writes to Holland "that the long-desired peace of the Long Island congregations was not yet established, that Arondeus resists the sentence upon him and disturbs, by administering the Word and the sacrament of Baptism, and is supported in his obstinacy by his followers."

Into this situation came Thomas Romeyn as successor to Goetschius. He was himself a pupil of the latter. He came into a field of divided congregations. Though he had gone to Holland for his ordination in order to avoid the charge of irregularity, he was nevertheless troubled by the extreme partisans of the reactionary group. One of the New York ministers, Domine De Ronde, came into Queens and presided at a meeting of a part of the congregations of Success, Oyster Bay and "all of Newtown", to call another minister while Romeyn was yet lawfully settled there. In addition to these burdens, the young man had to endure the great affliction of the loss of his young wife of a year and a half, leaving him with a twenty-five day old infant. In November, 1760, he gave up the task.

There follows another interval of five years before a successor arrives. In February, 1776, Rev. Herman L. Boelen arrived from Holland. He was a widower and came with his daughter. His language proved too pure and high-flown for a people who were in a state of transition from the Dutch to the English language. He was an ardent Tory and uttered warm prayers for the King.

This exasperated the Whigs, who were being annoyed by the increasingly irritating action of the British government as represented in the passage of the Sugar Act, the Stamp Act, the act suspending the New York Assembly and other acts through which the English subjects in America were being goaded to rebellion. He therefore left in 1772 and was succeeded in 1775 by an ardent Whig, Rev. Solomon Froeligh. The Revolution was now at the door and this man was in thorough sympathy with it. The storm broke. Long Island became the center of civil strife. The British occupied it early in the war, after the Battle of Long Island in August, 1776. The two western churches in Queens were closed and used by the British. In the Jamaica church the seats and floor were ripped up and used for building huts and barracks for the soldiers. The building itself was used for the storage of provisions. At Newtown the church was used as a powder magazine. Every family was affected by the bitterness of the struggle between loyalists and patriots who were pretty evenly divided in the western end of Long Island. Soldiers were quartered in the homes of those suspected of sympathy with the Revolution. Passion ran high and the tension and bitterness between Loyalists and Whigs became one of the darkest spots in the history of this period.

Domine Froeligh had to flee. He did not, however, leave at once, for he officiated in the North Hempstead church on October 13, 1776, six or seven weeks after the British were in possession of the Island.

The churches now had no regular pastor until after the Revolution. They were visited by Domine Schoonmaker who preached at Gravesend and Harlem between 1765 and 1784.

After the war the churches called Domine Van Nest in 1785. Under his leadership the task of repairing the damage, healing the wounds, maintaining the faith in a post-war age was carried on. It was a difficult period and there were few accessions.

A new age was dawning and new tasks lay ahead. At the beginning of the new century, the Dutch language was abandoned and English became the language of the people of these churches. The Collegiate churches at first separated into two units, one consisting of Jamaica and Newtown, the other of Oyster Bay and Success. However, not long after, each assumed a separate and

individual life and responsibility. In the early part of the nineteenth century traffic in negroes ceased on Long Island. The churches had recovered and were ready for a new advance which was in the new century to give Queens twenty-eight churches.

What a century. At the beginning a colonial empire under British leadership; at the end a new nation with a faith in democracy which was the evolution of the ideas started with the Reformation. As we look back upon it, can we not see the Spirit of God working out his divine purpose in human society, using the church as an instrument—a corporate body to influence the direction of the social development of humanity toward the fulfillment of the promise of the coming of His Kingdom.

Authorities Consulted

The original Records of the Low Dutch Reformed Congregation of Oyster Bay, Queens County, Island of Nassau, Colony of New York.

The original Records of the Low Dutch Reformed Congregation of Hempstead, Queens County, Island of Nassau, Colony of New York.

A Documentary History of the Dutch Congregation of Oyster Bay by Henry A. Stoutenburgh.

History of the First Reformed Dutch Church of Jamaica by Henry Onderdonk, Jr.

The Annals of Newtown in Queens County, New York, by Joseph Riker, Jr.

History of the First Presbyterian Church of Newtown, Long Island, 1652-1902.

Revolutionary Incidents of Suffolk and Kings Counties, by Henry Onderdonk, Jr.

American Church History Series—A History of the Reformed and Moravian Churches in the United States—Vol. VIII.

The Boroughs of Brooklyn and Queens, Counties of Nassau and, Suffolk by Henry Isham Hazelton, Vol. I.

Centennial Discourses—Delivered in the Year 1876.

THE CHURCH OF HARLEM

By

EDGAR TILTON, JR.

THE Reformed Church of Harlem is one of the oldest organizations in denominational communion with the Reformed Church in America, having been established in the year 1660, only thirty-two years after the formation of the parent church, the Reformed Protestant Dutch Church of the City of New York, known as the Collegiate Church.

In the year 1658 the Director-General and Council of New Netherland decided to cultivate the northern section of Manhattan Island. There had been settlements throughout that district very early, but these had all been destroyed by the Indians. The people who had not escaped to the southern part of the Island had been slaughtered, and there seemed to be no hope of establishing a permanent settlement except through the direct aid of the government.

Accordingly, notice was given that for the further promotion of agriculture, for the security of the Island and the cattle pasturing thereon, as well as for the further relief and expansion of New Amsterdam in New Netherland, it had been resolved to form a new village or settlement at the end of the Island; and in order that the lovers of agriculture might be encouraged, the proposed new village would be favored by the Director-General and Council with certain privileges.

Each settler was to receive 36 to 48 acres of arable land and 12 to 16 acres of meadow land; to be protected by the Director-General; and when there were twenty to twenty-five families located there to have a court and to be accommodated with a "good, pious, orthodox minister, toward whose maintenance the

Director-General and Council promised to pay half the salary, the other half to be supplied by the inhabitants in the best and easiest manner, with the advice of the magistrates of the aforesaid village, at the most convenient time."

It will thus be seen that in those days the religious needs of a community were early provided for. The people felt the need of church privileges for they had enjoyed them in Holland, and now far away from the fatherland, more than ever they could appreciate the value of God's word and the ordinances of His church. They communicated their need and desire to Governor Peter Stuyvesant who, in a letter dated October 6th, 1660, brought the request to the notice of the Directors in Holland.

About this time, however, a young man who had labored as a licentiate in the Dutch Island of Curacoa in the West Indies, Michael Zyperus, by name, arrived in New Amsterdam and was instrumental in organizing a church at Harlem. Although he served the church for about three years, preaching and teaching, he was never installed as pastor, for he had not been ordained and could not administer the sacraments. He was a valuable man in the community, serving it in many ways outside of his special sphere of duty, and commanded the respect of all the people. He removed to Brooklyn in 1663, but later, having affiliated with the English church, he went with his family to Virginia, where he preached many years in North River precinct, afterward Kingston parish, in Mathews county.

We do not find many records of the church for this early period. That it was patterned after the Reformed Church of the Netherlands and was to be under the care of the Consistory at New Amsterdam, we are assured by contemporaneous records; and that the date of the organization is 1660 we know, for we have a record of the expiration of the term of office for the first deacon, Jan La Montagne, Jr. His term of office expired November 30, 1662, which he must have held for two years in accordance with the custom of the Dutch Church. The Harlem Church began, therefore, in 1660, the earliest date consistent with the existence of a church here.

Montagne was succeeded in 1662 by Daniel Tourneur. After some years another deacon was added, and then there followed a regular succession of these officers. They were entrusted with

the financial and benevolent work of the church. Their obligations were met by the Sunday collections, rent from the church lands and burial fees, fines levied in the town court for the benefit of the poor, and small legacies of from ten to fifty guilders.

The informal and incomplete organization of the Harlem Church is shown by records prior to 1694, referring to the transfer of the names of a number of Harlem residents to the register of the church at Fort Amsterdam. These persons had been formerly received into Domine Selyns' congregation at the Bouwery. Their names are as follows:

Jan La Montagne, Jr., and Maria Vermeille, his wife; Daniel Tourneur and Jacqueline Parsis, his wife; Johanes Verveelen and Anna Jaersvelt, his wife; Joost Van Oblinus, Sr., and Martina Westin, his wife; Joost Van Oblinus, Jr., and Maria Sammis, his wife; Glaude le Maistre and Hester du Bois, his wife; Pierre Cresson and Rachel Cloos, his wife; Jacques Cresson and Maria Renard, his wife; Jean le Roy; Isaac Vermeille and Jacomina Jacobs, his wife; Resolved Waldron and Tanneke Nagel, his wife; Pieter Jansen Slot and Marritie Van Winckel, his wife.

Of former residents or landowners the following had been church members: De Meyer, though a non-resident, being still a proprietor; Nicholas de Meyer and Lydia Van Dyck, his wife; Hendrick F. Vander Vin and Wyntie, his wife; Jacues Cousseau and Madeline du Tulliere, his wife; Philip Casier and Marie Taine, his wife; Willem de la Montagne; Anna Verveelen; Arent Jansen Moesman and Jurian Hanel.

From the list above it will be seen that the community of Harlem must have been made up mainly of Hollanders and French Huguenots; and names that should be mentioned in addition to the foregoing as among the early settlers are those of Brevoort, Bogert, Kortright, Demarest, Bussing, Delamater and Disosway, some of which are still prominent in this city.

It is claimed that in the original settlement of Harlem all the United Provinces of the Netherlands were represented, though the settlers from these provinces came chiefly from cities or villages near the North Sea and Zuyder Zee. This original settlement of Harlem comprised that district east and south of Mt. Morris Park, as far as where 83rd Street now is, running north to the

Harlem River, the village green lying along the water front in the Pleasant Avenue section.

During the first five years of the church's existence, the struggle with poverty made it impossible to provide any better sanctuary than a private house or outbuilding. Indeed after the departure of Zyperus, the people found it exceedingly difficult to maintain regular Sabbath services. It was very evident that the community could not support a regular minister, hence at a meeting on December 4th, 1663, it was decided to secure if possible a voorleser.

This office, though akin to that of precentor or chorister in the Roman Cathedral service and the Scotch Kirk, was in its range of duties quite peculiar to the Reformed Dutch Church. Its incumbent must needs be a person not only of suitable gifts and culture, but of exemplary life and approved piety. Standing before the pulpit he read the Scriptures at the opening of public worship, whence came his title, voorleser, or *forereader*. He led the congregation in singing the Psalms of David in metre, lining off the verses one by one, as they proceeded, with melodies long drawn out but stately and solemn. In the absence of a preacher his duties were augmented. He then read a sermon from the works of some orthodox Dutch divine, and in a word conducted the entire service so far as it belonged to a layman to do. He visited and administered comfort to the sick and those nigh to death and when desired performed the burial service. He instructed the children in the Heidelberg Catechism, filled the office of schoolmaster, and in addition kept the records and accounts of the church and the town. In fact, except the administration of the sacraments and the ordination and installation of elders and deacons, he performed all the functions of pastor, besides those of chorister, schoolmaster and secretary. To these were usually added the duties of public auctioneer.

The petition to Governor Stuyvesant which resulted in Montagne's appointment as voorleser:

> To the Noble, Very Worshipful, their Honors and the Director-General and Council of New Netherland:
>
> Gentlemen: Your Noble Worships' petitioners, resident of New Harlem, show with due reverence and submission, that by their saving faith, obtained through hearing the

Gospel preached and taught, they too, find themselves, for the sake of their salvation compelled, conscientiously to promote with increased diligence and zeal, whatever your Noble Worships' petitioners and Commissaries of this village have determined upon and undertaken for the maintaining of public worship and the outward means of grace, to the magnifying of God's name and the observance of His day of holy rest, and the upbuilding of the Body of Jesus Christ. But having seen from Sabbath to Sabbath the small and insignificant success of the public gatherings, and believing confidently that every thing relating to public worship may be brought to better train and all be more properly ordered by the services of a salaried Voorleser and Schoolmaster, to read God's word and edifying sermons, keep school, catechise and visit the sick, your Noble Worships' petitioners, appointed to attend the public welfare and advantage of the said village, thought it proper, very timely and only their duty, to speak to the community about this matter, that they persuade Jean De La Montagne, a resident of the said place, to undertake such service provisionally for the least possible salary, and then present themselves before your Noble Worships as patrons of the Church of Jesus Christ with this humble and Christian petition, that your Noble Worships may please to consent both to the office and person before named, for the benefit of God's church and not less necessary teaching of the children. But perceiving their great inability and incapacity to give in the aforesaid case a full and proper salary, and not having been able to collect for his support more than 24 schepels of grain, they respectfully request your Noble Worships that in their usual noble discretion your Noble Worships contribute something toward a decent salary and the greater encouragement of your Noble Worships' very humble petitioners and God's subjects.

Your Noble Worships' most dutiful petitioners and humble subjects, Done New Harlem.

Dec. 25th, 1663.

D. Tourneur,
Johannes Vervellen,
I. P. (Mark of Jan Pietersen)

To this, Governor Stuyvesant sent the following reply, dated January 10, 1664:

> "Received and read the foregoing request of the Commissaries of New Harlem and therewith heard the verbal statement of Sieur Johannes Verveelan, at present commissary there, that it is highly necessary that a person be appointed there as *Voorleser* and Schoolmaster; therefore the Director-General and Council accept and appoint thereto the proposed person, Johannes La Montagne, Junior; and in order that he may attend to these offices with greater diligence, to him shall be paid annually on account of the Company the sum of fifty guilders, according to the state of the treasury."

For about a century did the people of Harlem worship without any regularly installed minister to lead them, dependent upon the voorlesers for the conduct of their services, and upon the parent church in the southern part of Manhattan Island which occasionally sent her ministers to Harlem for the purpose of ordaining and installing elders and deacons and of administering the sacraments.

The names of these voorlesers are as follows:

Michael Zyperus	1660-1663
Arent Evertsen Keteltas	1663-1664
Jean La Montagne	1664-1670
Hendrick Jansen Van Der Vin	1670-1684
Jan Tibout	1684-1690
Guilliam Bertholf	1690-1691
Jan Tibout	1691-1699
Adrian Vermeule	1699-1708
Henricus Beys (Episcopalian)	1710-1712
Johannes Van Harlingen	1722-1741

Mr. James Riker in his History of Harlem has given an excellent pen picture of home-life and social conditions during this period. It contains so many interesting features that it is hereby reproduced:

The inhabitants in their ways and mode of living preserved all the characteristics of the Fatherland. Wedded to their plain and

primitive habits, the portrait of our early Dutch yeomanry, as others have drawn it, is here true to life, with but slight retouching.

The village seats or scattered farm houses: let us enter one, bidden welcome by mine host, smoking his evening pipe in his wonted seat on the porch. An air of hospitality have the premises, even to the old well with water trough beside it, which, placed conveniently before the house, with mossy bucket hung from the primitive well pole, invites the gentle kine to come freely to water, or the wayfarer to stop and slake his thirst. These houses have begun to be constructed with greater regard to permanence, and even to style, being solidly built of stone, and of more ample dimensions than formerly though only of one full story. The low ceiling, still void of lath and plaster, exposes the heavy oak beams as roughly hewn, or if taste has dictated, planed and beaded. Similar taste sometimes demands wainscoting, either plain or in panels, around the rooms and halls, and up the broad stairway, with its oaken balustrade, leading to sleeping chambers in the loft. Outer doors, swung upon heavy strap hinges, are invariably divided in halves horizontally, the upper one usually open by day in the warm season, for the admission of air and light. Above it perhaps is a sash with three or four small panes of thick green glass, blown with a curious knob or swell in the centre. The panes in the windows measure not over seven by nine inches, and are sometimes set in leaden cross bars, being protected by strong close shutters, instead of the less secure modern blinds. The fireplace, with usually no jambs (but having supports built in the wall), gives ample room for all around the fire. Thus suspended, as it were, over head, the chimney mouth opens wide and flaring to catch the fugitive sparks and smoke, and forms a convenient place in which at the proper season to hang up hams, sausage and beef to cure. If the fireplace is built with jambs these are often faced with glazed tiles, imported from Holland, on which are pictured Bible stories and other scenes. These amuse and instruct the juvenile part of the family, who make it a favorable pastime to study out the curious designs. The last of these ornamented fireplaces now recollected was in the Peter Benson stone house, which stood in 109th Street between Second and Third Avenues and was demolished in 1865.

Plain and substantial were their dwellings, and in perfect accord with the manners and tastes of their occupants, which were simple, unaffected and economical. Slow and deliberate in what they did it was made up by patience and application. And no people could have been more independent of the outside world. The farmer burnt his own lime, tanned his own leather, often made all the boots and shoes worn by himself and his family, and did much of his own carpenter and wheelwright work. Their help in the heavy farm work was mainly African slaves, who at this time numbered one to four whites.

Primitive were their methods of farming; it was not the era of iron ploughs, horse-rakes and reapers. The scythe was used in mowing grass, the cradle was then unknown.

The children were brought up to these habits of industry which the parents themselves found so profitable. The sons were invariably given a useful trade, and the daughters well taught in all household duties. While the men were engaged in the outdoor work of the farm, the women, in shirt gown and slippers, the common indoor dress, were as busy at their special avocations. The spinning wheel was brought out and set in motion as soon as wool and flax could be prepared in the fall, and so each family made its own "homespun," as it was termed, both white and colored to supply its members with clothing, while she was considered but a poor candidate for matrimony, who could not show her stores of domestic linens and other products of her maiden industry. The dames, so saving were they of their time, usually took their spinning wheel on going to spend a social afternoon with a neighbor. Nor were the females unwilling to help in the field during the busy season of harvest, or corn-gathering. Side by side with their fathers and brothers and husbands, they vied with them in raking hay or carrying sheaves, and their presence gave a charm to the merry time of husking.

Broom and scrubbing brush, with a periodical white washing, frequently tinted yellow or green, kept their apartments clean and neat. The carpet, when first introduced, called in derision a dirt-cover, was in those days unknown here. The bare floors, as scrupulously clean as the bare table on which they ate their meals, were regularly scrubbed, then sprinkled with a fine beach sand which was brought to the city by the boat load, peddled in carts

through the streets and roads of the Island. On cleaning day, it was spread moistened in little heaps on the floor, the family being taught to tread carefully between them. To disturb these would sadly mar the economy of the good housewife, and not prevent some good honest scolding in Dutch. The next day, the sand now dry was swept in waves, or other figures, by drawing the broom lightly over it. It was in truth but a sample of the general tidiness which ruled the premises.

Living so largely within themselves, they knew little of the dangers and diseases incident to luxury and indolence. Their clothing, bedding, etc., all of their own homespun, most that their table required the farm supplied, to which a mess of clams or fish often gave variety; but no dish with the Dutch farmer could compete with his *speck en koole,* pork and cabbage.

Their pride was of a kind which is no bar to pleasure if their only coach was a common wagon or perchance an ox-cart. Home-made linsey-woolsey gave content equally with the finest imported fabrics and, says a contemporary, "though their low roofed houses may seem to shut the door against pride and luxury, yet how do they stand wide open to let charity in and out, either to assist each other or to relieve a stranger." Another bears this testimony: "They are sociable to a degree; their tables being as free to their neighbours as to themselves." And hospitality could not do too much for the guest, if welcome, the acme only reached, if he tarried for the night, when, soon after sunset, he was snugly ensconsed in the best bed, made of softest down, and between homespun linen sheets, from which, if cold, the chill was taken by the indispensable warming pan.

At the same time the idea of warming the church was yet unfledged, nor was this provided for until early in the nineteenth century, when a stove was introduced. Before this each church-going matron took to comfort her, her little foot stove and her Dutch Bible with silver clasps. Inter-marriage among the resident families was the rule, and he was thought a bold swain truly who ventured beyond the pale of the community to woo a mate. And with an unaffected welcome, a keen-eyed scrutiny also awaited the blushing bride, on her first arrival from the charming vales of Bloomingdale, the hills of Westchester, or rural home at Bergen, Hackensack or Esopus.

When friends gathered socially or happened to meet, as at the village tavern, conversation, running in mellifluous Dutch, turned, as usual with farmers, upon their crops, or on horse or cattle or modes of farming, unless some special topic intruded. With the good Juffrouws, church matters and the domine's last visit were always in order.

Large productive farms and a convenient market for all they had to sell led to certain wealth, and no thriftier farmers were to be found anywhere. They were proud, too, of their broad acres, fine stock, well tilled lands and barns well filled. But not the alluring example ever before their eyes could win them to the display and ceremony of city life; though the latter, simplicity itself as compared with the demands of modern fashion, sets in strongest contrast the style of living, so unpretentious, yet, so rational, which obtained in even the wealthier families, as the Waldrons, Meyers, Bensons and Bussings. English modes and manners could make but slow advance among a people so tenacious of the Holland tongue who for half a century later kept their records in Dutch, and their accounts in guilders and stivers.

In the winter of 1665, the congregation began the erection of a church building under the direction of Montagne, Tourneur and Johannes Verveelen. It required two years to construct this building, the work being prosecuted as funds were found in the treasury. For a number of years it did double duty as a church and school-house. Indeed, it is said that the building had a convenient loft or second story, from which income was derived by renting it for dwelling purposes.

This modest building served the community as a church for twenty years, after which its use was devoted exclusively to school-house purposes.

The following note from the town records shows how closely the Church was related to the Town in those early days:

"The year 1678 wore away with no other noticeable incident except the usual choice of town officers, and the visit from Domine Nieuwenhuysen to install an elder or a deacon. On the latter occasion Claude le Maistre, at the expense of the town *furnished a half-vat of good beer for the entertainment of the domine and the congregation,* and Waldron, Dyckman, Bussing and Oblinus advanced the domine each three guilders (in all twelve guilders)

for his services, while Jan Nagel provided the wagon to bring and return his reverence; *the visit costing the town in all,* 41 *guilders.*"

It seems that beer was the common beverage in those days and its presence was deemed indispensable to the proper transaction of business. The Court magistrates always required it while attending to their judicial duties. It was likewise used at the ordination of elders and deacons, and at funeral solemnities. At such times, wine and other liquors, with pipes and tobacco, were also freely distributed. Families commonly laid in their beer by the quarter and half vat, or barrel. Such were the social habits and customs prevailing among our ancestors.

The second church edifice (which really should be called the first, since the former was of such rude construction and served so many purposes that it hardly deserved the dignified name of a church) was built in 1686. It was situated on the opposite side of the lane and a little further to the south where now is the corner of First Avenue and 125th Street.

It was built of stone, an arrangement being made with Laurens Jansen and the Delamater family, who gave up a portion of their land for the purpose, and which was sufficient to afford ample ground for a new churchyard or cemetery. The community pledged themselves liberally, and assumed the labor of preparing and bringing the stone, lime, timber, shingles, lath, etc., all of which was to apply on their subscriptions.

On the 30th of September, 1686, the first sermon was preached and the Lord's Supper administered in the new church by the Rev. Henry Selyns, minister at the Bouwery. The following account of the last service in the old church and the first in the new is recorded by Riker in his History of Harlem:

"On Thursday, April 15th, the people had gathered around the Lord's Table for the last time in that humble but hallowed sanctuary where, through their early struggles, they had sought and found inward strength and comfort. The collection was large and significant, being 24 florins. The work upon its successor was pushed forward rapidly, so that on Thursday, September 30th, Domine Selyns preached the first sermon in the new church, and administered the Lord's Supper. A liberal collection, 22 florins, was taken up. This item is also recorded, "1686, Septemb. 30th, to bread and wine, 12 florins and 10 stivers." Before the people

separated they took the opportunity to nominate new Town officers; those appointed being sworn in at New York, on the 2d of November. They were Jan Hendricks Van Brevoort, constable, and Jack Dyckman, Lawrence Jansen and Isaac Delamater, magistrates. On November 4th, the constable and magistrates resolved that the churchyard (kerckhof) should be inclosed with clapboards, within the ensuing two months."

It is a striking coincidence that the Lenox Avenue edifice, the last built by the Harlem Church, was dedicated exactly two hundred years after this stone church, the service being held in the same month and on the same day of the month, September 30th, 1886.

This substantial building was destroyed during the Revolutionary War. Only one relic remains; it is the venerable bell which was cast in Amsterdam, Holland, expressly for the Harlem Church in the year 1734. It is said that, among other metals, it contains twenty dollars worth of gold and twenty dollars worth of silver. The following inscription may be read on it:

Amsterdam, Anno 1734, Me Fecit.

Inasmuch as there was no use for a belfry on the church until the year 1734 when the bell arrived from the Fatherland, it was not added to the tower until that time.

Owing to the various nationalities of the early settlers, it was not always easy to maintain the church in the unity of the Spirit and the bond of peace. The services were usually conducted in the Dutch language. Of course, this was not entirely satisfactory to those speaking the French language, nor indeed to the Lutherans. Some of the Huguenots were so much discontented that when the French church in New York obtained a minister they refused absolutely to support the Dutch voorleser at Harlem, and allowed their possessions to be attached by the magistrate. Among them were two ancestors of well-known American families: Delamater and Demarest. The latter with his whole family left the town and removed to Hackensack.

Governor Cornbury, who was a very strong churchman, during his administration, which extended from 1702 to 1708, attempted to place over the Harlem church an English Episcopal minister. This caused considerable opposition. The people per-

sistently refused to support him, and the effort was finally abandoned.

It was a little over one hundred years after the organization of the Harlem Church that the first minister was installed. He was the Rev. Martinus Schoonmaker, and his installation took place in the year 1765. He divided his services between the Harlem and Gravesend churches, and was one of the ministers who in 1772 subscribed to the articles of organization of the General Synod of the Reformed Church.

The war of the Revolution caused an entire suspension of his labors; he was an ardent patriot, and with many of his people was compelled to take refuge within the American lines. It is unfortunate that certain letters and documents showing the part played during the war by many of the people of the Harlem church have been lost or destroyed. These, it is said, contained accounts of many interesting experiences and served to deepen the impression of the real value of the church's influence upon the minds and hearts of a people in great want and extremity. Often, during those early days of siege and suffering, the church building must have been sought and used as a real refuge, and when the actual invasion of the British made this no longer possible, the thoughts kindled by former sacred associations must have acted as an encouragement in trial and an incentive to nobler being and doing.

The following war references have been gleaned from certain family records which have on them the stamp of genuineness:

In 1776, when the Revolutionary War opened, the Provincial Convention on leaving New York met for a month in the church at Harlem. The records of the Convention were concealed in the home of one of the elders, John Bogert, a good Whig. His house stood at the end of what is now 125th Street and the Harlem river. It is related that Captain Samson Benson, also an elder of the church, rendered important service with his Harlem company in standing guard and carrying out the orders of the Convention until forced to retire before the fire of the enemy.

William Dyckman and his sons residing near the Harlem river at 210th street rendered valuable service during the war. The two boys, Abraham and Michael, immortalized themselves as the "Westchester Guides." Abraham was killed March 4th, 1782,

while doing service. The name of Abram Delamontagne is found on the church books and also in records that refer to valuable service rendered by him during the war. He was the innkeeper and his house near the Commons was a famous resort for the Liberty Boys.

With the acknowledgment of our national independence, after seven years of exile, the people returned only to find their homesteads laid waste and their sanctuary in ruins. Domine Schoonmaker remained until 1785, twenty years after the date of his call, when he was elected to the pastorate of the six collegiate churches of Kings County, at a salary of one hundred fifty pounds per annum. He took up his residence at Flatbush where he spent the remainder of his life.

THE CHURCH ON STATEN ISLAND

By

HENRY DELEVAN FROST

[Based chiefly upon the researches of William T. Davis, President of the Staten Island Historical Society, and of Charles W. Leng, Director of the Staten Island Institute of Arts and Sciences, joint authors of a new history of Staten Island; much of the material therein contained having been organized by Royden W. Vosburgh, and the information as to early deeds having been secured by Edward C. Delevan, both of Staten Island.]

INTRODUCTORY

BY its very name, Staten Island recalls the glory of brave little Holland; for as the Island of the Estates General, the Parliament of the Netherlands, "Staaten" Island comes into history. Its first settlers, and its earliest Christian ministry, came from that heroic land which by great sacrifice had been redeemed from the ravages of the sea, and from the more bitter destruction wrought by Philip of Spain and the Duke of Alva.

Hollander and Huguenot here built their homes, and worshipped together by the hearthside, or in the rude sanctuaries which hands of earnest faith soon reared upon the hills or by the waters. They were one in their traditions of resistance toward the oppressor, and in their memories of the great deliverance which God had granted. Now they were content to dwell as peaceful farmers, by the sloping inland pastures, or as fishermen by the sea, in the Acadian quiet of this new land. Here their children were reared, intermarried, and united with the sons and

daughters of northern England, to form that distinctive and significant group of Americans who peopled Staten Island in the early days of its history.

The Island itself is remarkable, not for its size or the fertility of its soil, but rather for its position at the entrance of New York Harbor, which it shuts in from the waters of the lower Bay. Its heights are a welcome contrast to the low-lying New Jersey coast, and the level expanse of Long Island to the eastward. From its northern hills the panorama is outspread, of all the great region of the Western World's metropolis; while the commerce of the seven seas passes by its shore, in constant voyagings. And yet Staten Island has kept something of the charm of its separateness and seclusion, even to this generation. "God might have made a more beautiful spot than Staten Island, but He never did." Such are the reputed words of George William Curtis, whose writings reflect the calm beauty of his island home.

Its tree-covered hills must have been a welcome sight to those adventurous mariners, from Verrazano to Henry Hudson, who entered through the Narrows, from the storm-swept Atlantic, to find safe anchorage in the wide reaches of the harbor beyond. They must have returned with glowing words concerning this new land of promise, for soon their ships were followed by other white sails of merchantmen, across the climbing billows, as the traders came with their goods, and then with their families, to people the coastlands.

The first definite knowledge that we have, of these early groups of settlers, concerns the party of Walloons and French Huguenots who were sent out by the Dutch West India Company in their first carefully-planned endeavor to colonize New Netherland. About thirty-four families came on the little ship "New Netherland", of whom some stayed on Manhattan, a few went south to the Delaware, and the greater number remained on the ship until she cast anchor near the present site of Albany, where was built Fort Orange. This was in the spring and summer of the year 1624. Soon came other ships, bringing many of the Dutch, and also Huguenot refugees who had found a shelter in Holland from the persecutions that still raged to the southward. Thus was begun that notable period of the settlement of New Netherland by the Dutch.

The Staten Island Settlement

Within a few years, attempts were made to establish settlers on Staten Island, near the Narrows. However, as the region was inhabited by Indians, chiefly of the Delaware tribe, who were extremely suspicious of the newcomers and were brought to open hostility by the unfriendly acts of some of the settlers, two of these early settlements were entirely broken up, and the colonists returned to Manhattan or Long Island.

It was about the year 1661, when the first permanent settlement was made on Staten Island, on the eastern shore, under the leadership of Pierre Billiou and, 1663, David desMarest. The settlers who established themselves at this time, according to Stuyvesant, were "twelve or fourteen families of Dutch and French from the Palatinate."[1] David desMarest moved to Harlem, a few years later, and then became leader of the Huguenot settlement on the Hackensack. Descendants of Pierre Billiou still live on Staten Island and in Manhattan.

Beginnings of Religious Work on Staten Island

To this group of settlers, consisting mainly of Huguenots, the first religious ministrations were brought by the Reverend Samuel Drisius, pastor of the Reformed Church in Manhattan. Writing to the Classis of Amsterdam on August 14, 1664, Drisius says, "The French on Staten Island would also gladly have a preacher, but their families are few in number and poor. In the meantime, that they may not be wholly destitute, Governor Stuyvesant, at their request, has permitted me to go and preach there every two months, and administer the Lord's Supper. This I have done for about a year; in the winter season it is troublesome on account of the great water or bay, which must be crossed, and the showers and storms which occur."[2]

Very precious must have been the words of Christian fellowship, and the ministering of the Holy Communion, afforded thus to the little band of exiles for conscience' sake, who had suffered the loss of all things, and counted them as refuse, that they might win Christ. For the poverty of these Huguenots was a part of the price they had willingly paid for the freedom of thought and of worship which they found in the colony established by the Dutch. The spirit of William the Silent was regnant in this new

land, and never again could religious persecution despoil them of their priceless liberty.

How the hearts of the Huguenot settlers must have leaped to answer the heroism of their preacher, who had come to them through perils of the waters and the winter storms, to bring to the little band their consolations. Thus in danger and in privations, but with willing sacrifice and heroic devotion, were the seeds of the Christian religion sown here in the island by the sea.

Drisius was already about sixty-three years of age when he began these journeys to Staten Island, and we do not know how long he was able to continue them. Seven years later, in the year 1670, he had been compelled by ill health to relinquish his pastorate in New York, only three years before his death.[3]

It would seem that the work of Drisius fully justified the words which the West India Company had written Governor Stuyvesant concerning him at the time of his coming, that he had "the reputation of being a very pious man, and possessed of great gifts, able to preach in both languages, English and Dutch, and if necessary even in French. He is said to be of a very peaceful disposition and agreeable conversation, so that we are confident that the community will be pleased with him, and that he will be a very great instrument for the propagating of God's holy word and glory."[4]

So far as we know, the little group of folk on Staten Island remained shepherdless for some years after the close of Drisius' ministry there, until the coming of Casparus Van Zuuren from Long Island, about the year 1681. It was on June 25, of that year, that he wrote to the Classis of Amsterdam, "I have likewise been requested to administer the Communion for the congregation on Staten Island." Since he was already caring for the churches of Flatbush, New Utrecht, Brooklyn and Flatlands, this added task was no easy one. In two other letters, Van Zuuren's work is mentioned. The first is dated Sept. 16, 1681, and relates that "Our preacher is burdened with the services—on Staten Island." The second letter, written October 30, of the same year, gives the first information of actual membership: "We have—on Staten Island about fifty members."[5]

The baptismal records of the Flatbush Reformed Church[6] give the names of many Staten Islanders, Dutch, French and English.

The period during which these were recorded extends from July 9, 1678, to September 25, 1681. It has not been surely ascertained whether these families went to Long Island for the baptismal service, or whether the sacrament was administered on Staten Island. The latter seems more probable, since there were a number of families with children, as for instance that of William Britton, who, with Maria his wife and their seven children, was baptized July 9, 1678. It is quite unlikely that the family made the trip across the water to Flatbush for the baptisms. After 1681, Staten Island names no longer appear on the Flatbush register, the evident reason being that this was about the time of the arrival of Staten Island's first resident minister.

This was Peter Tesschenmaeker, whose life-story is one of the romances of the pioneer days. When he matriculated at the University of Leyden in the year 1669, at the age of twenty, he gave his residence as Batavia-Indus, or Dutch India, probably the Dutch possessions in South America, known as Dutch Guiana. He enrolled at Leyden for the study of jurisprudence, but two years later went to the University of Utrecht, where he evidently studied for the ministry. Afterward, with the urgency of the message strong within his heart, he returned to the New World, and came first to Kingston on the Hudson, where the Dutch Church was pastorless.

Preaching at Kingston as a licentiate, his cause was taken up by the Dutch congregation, who petitioned Governor Andros of New Netherland that he would find means for the young preacher's ordination in the province, so that he might serve them as their pastor. No response from the governor is recorded, and, failing in this endeavor, Tesschenmaeker departed for Dutch Guiana, where he remained for about two years.

Again he journeyed to New Netherland, and came to New Amstel, or New Castle, on the Delaware River. The congregation there now wrote Governor Andros after much the same fashion as the Kingston church had done. This time the application was successful, and the governor requested the Dutch pastors in the province to come together for Tesschenmaeker's examination and ordination. The story of this first ordination in New Netherland, carried through by the "Reverend Assembly," consisting of the four resident pastors, is one of the most interesting chapters in

the early history of the Reformed Church,[7] but it more properly belongs in the record of the Delaware colony.

Tesschenmaeker's pastorate at New Castle was brief, for in a letter dated October 30, 1682, he announced a new purpose: "I am going to Staten Island, to engage in the ministry there, during the winter." [8] Apparently, he preached at the settlement on the South Shore, known as "Stony Brook," just south of the present village of New Dorp. At about this time, the building of a Court House here had been authorized by the Court of Sessions at Gravesend; and according to generally-accepted tradition, this building was also used for services of worship. A few miles further south, near Great Kills or Eltingville, a tract of land was laid out for him by Philip Welles, a surveyor. This was eighty acres in extent, a considerable farm for the young pastor. The tract was later known as the "Tasamoco Lot." His cattle-mark was registered, indicating that, like many of the early Staten Islanders, he was a herdsman in this land of promise.

The missionary call was still strong in Tesschenmaeker's heart, and he must preach in the lands beyond. Having left Staten Island, he was serving the Hackensack congregation in the year 1686, and preached also in Bergen.[9] On September 9, 1686, he removed to Schenectady. After four years of ministry there, his labors came to a tragic end; for he was killed in the Indian massacre which took place on February 8, 1690. And thus was finished a career of Christian knighthood, in full shock against the forces of the savage wild which those who followed were to overcome. On Staten Island, he was the first preacher to throw in his lot completely with the settlers, sharing the difficulties of their pioneer life. His time of service brings us to the beginning of the second period in the history of the Reformed Church at this outpost of New Netherland.

Founding of the French Church on Staten Island

While the Dutch had given to the Staten Island settlers the first religious ministrations and pastoral care, it remained for the French to lead in the organization of the first independent congregation, and the erection of the first church. During the latter years of the seventeenth century, the French immigration had largely increased. The records of the French Church on Staten

Island have been lost, and the information we have is fragmentary and from indirect sources. We know, however, that its history covers a period of about fifty years, and during the first half of this time it possessed the only church building on the Island.

It was during the pastorate of Pierre Daille, of the French Reformed Church in Manhattan, who served there from 1683 to 1696, that an independent congregation was organized on Staten Island by Laurentius Van den Boesch, who had been compelled to leave the French Church in Boston, "Because he acted haughtily, and refused to publish the banns of marriage according to law."[10] This organization took place in 1686 or 1687, and was contrary to the wishes of Pastor Daille. Van den Boesch left Staten Island for Kingston in the year 1687, and two years later was suspended from the ministry. Yet the Staten Island congregation continued its separate existence, and soon erected a church building, which was located in the south-central part of the Island.

Although the exact date of the completion of this first church edifice is uncertain, it was probably about 1695. The deed for the land upon which the church stood was given by John Belvealle in the year 1698, and it was the custom in those days to transfer the property after the church was built upon it. This is the earliest Staten Island ecclesiastical deed on record. It conveyed one acre of land, near what is now known as the Arthurkill Road, east of its junction with Richmond Avenue, about a mile south of Richmond Village. Near the church a burial-ground was established, but even the grave-stones have now entirely disappeared, while of the church itself, the last vestige was gone generations ago. Yet in its time, the Fresh Kills Church, as it is known, rendered notable service to the cause of the Reformed religion.

After Van den Boesch left Staten Island, it is said that Pastor Daille came over from New York for occasional services.[11] He was one of the great leaders in the French Reformed churches in America, having come to this country in 1683, after serving as Professor of Theology in the Protestant School of Saumur during the three years preceding. He supplied also the French churches of Hackensack and New Paltz, and evidently was worthy of the high commendation which he received from Domine Selyns, who

said,[12] "He is full of fire, Godliness and learning. Banished on account of his religion, he maintains the cause of Jesus Christ with untiring zeal." After this far-flung campaign of evangelistic services in New Netherland, Pastor Daille removed to Boston, where he served the French Church until his death in 1715. According to the Boston News Letter, "He was a person of great Piety, Charity, affable and courteous Behaviour, and of an exemplary Life and Conversation, much Lamented, especially by his Flock."

The first resident pastor of the French Church at the Fresh Kills was evidently called at about the time the church was built; for in the year 1695, according to Miller's "New York Considered," David de Bonrepos, formerly pastor of the Huguenot Church of New Rochelle, was serving the French Church on Staten Island. The congregation then consisted of thirty-six French families, forty English, and forty-four Dutch. Since it was in the year 1693 that de Bonrepos ended his New Rochelle pastorate, he no doubt came to Staten Island soon thereafter. His active work in the Fresh Kills Church continued for about twenty years; and for an equal number of years afterward, until his death in 1734, he maintained some relationship to the remaining members of his flock.

The fact that the records were lost makes it exceedingly difficult to describe the activities of this church with any logical continuity. There are only scattered items to be gleaned here and there, which show that the sacraments were being administered, and the life of the church being projected in ways of Christian helpfulness. Henry La Tourette, descendant of a noted Huguenot family, was clerk of the French Church for a time, and in the year 1758 gave authoritative copies of baptismal records, of the years 1696, 1710 and 1714. At one time, the church made a contribution for the relief of slaves at Salle.

Pastor de Bonrepos married the widow of Thomas Stilwell, in the year 1711, and her ample means must have made life easier for him in the time when he saw his congregation rapidly diminishing. The Dutch and English, who had formed more than two-thirds of the church, were now drawing away to the new centres which they were establishing for their worship. Almost from the

time of de Bonrepos' coming, the Dutch families had called in ministers of their own nationality to perform the rite of baptism. For the Dutch had not lost their national consciousness, nor had they completely merged with the French in the church where they worshipped together. It had been a federation made necessary by circumstances, and as soon as opportunity offered they desired to form their own church. In the case of the English settlers, it had been much the same. Therefore, since the French were not sufficiently strong to maintain their own work, the organization was soon to disappear.

The movement for the establishment of the Church of England in the colony, which had now come permanently under English rule, was taking definite shape in the decade before the year 1700. An act had been passed for the support of ministers in the different sections of New York, including Staten Island, by taxation. This was intended to apply to ministers of the English Church. The break from the French Church on Staten Island came gradually, and yet by the year 1705 the English colonists were worshipping as a distinct group, holding their services in the French Church on Sunday afternoons. Here they continued for the space of seven years, until their own church was built.

When the Episcopal Church of St. Andrews was erected at Richmond Village in 1712, many of the French families from the Fresh Kills joined its membership, with their English neighbors, as is evidenced by the large number of French names in the lists of members, and those which appear on the stones in the ancient cemetery. Some of the members of the French congregation joined in petitioning the Society for the Propagation of the Gospel, in behalf of the Reverend Mr. Harrison, rector of St. Andrews. This was about the year 1736, soon after the death of de Bonrepos, who is spoken of in a letter copied in Hawkes' Transcripts, New Jersey, (page 364), as "our late pious careful pastor." This letter also states, on behalf of the "elders and other members of French congregation on Staten Island," that "we are now most of us joined and united to the English congregation, except some few old people who understand only the French tongue." So the Huguenots demonstrated their willingness even to lose their identity, in the larger Christian society into which they poured

their own fidelity and zeal for the Kingdom. Their descendants are found today among the Protestant churches of the Island, witnessing by their earnest service that the Huguenot faith still abides, although the ruins of the French Church on Staten Island are hidden forever beneath the turf on the hillside.

Beginnings of the Dutch Church on Staten Island

The time when the congregation of the Dutch became a distinct entity is not known with certainty, but it was surely before the year 1700. There is a fifty-year lease recorded under date of March 6, 1697, to the Dutch Congregation, for a certain parcel of land at the head of the Fresh Kill. This land was deeded to the Dutch by Thomas Hanson Dye and James Fetchette. It provided "that he w*ch* lives on y*e* s*d* Land shall have y*e* privilege of firewood for his necessity and also that y*e* said land shall be inhabited by no other as by y*e* persons that serves y*e* said congregation during y*e* said term." This last provision refers to the voorlezer, or lay-reader, who evidently occupied the house for a time. This house was located at Richmond Village.

The Dutch settlers were now coming in increasing numbers to the northerly part of the Island, and a more convenient centre was soon required for their services of worship. The Voorlezer's House, which had been built on the land deeded in 1697, was transferred on March 13, 1701, by Barent Tyse and Teunis Egbertse, with the consent of the Dutch congregation, to a certain Louis DuBois, in a deed which specified "one house at the head of the fresh Kills, and the plancks thereunto belonging, which formerly was built for the Dutch Congregation, and for the services thereof formerly used." It is suggested by Mr. Vosburgh, that the "plancks" mentioned in the deed may have been acquired by the Dutch for the construction of a church.

The Dutch congregation soon began to look to the northward, for a suitable location for a church. In the year 1700, Daniel Shotwell deeded to them a piece of land thirty by forty feet, upon which a church was to be built, "provided that no person or persons shall live in the said church which if the said congregation of the Dutch shall presume to put any person therein then this my gift is void." Evidently Shotwell thought that if he sold his land for a

church, then a church it should be, and not another Voorlezer's House. This lot was probably near what is now known as "Bull's Head," between Richmond Village and Port Richmond, and somewhat to the westward. There is nothing to show that a church edifice was ever built at this location, doubtless because the Dutch were not yet sufficiently strong to begin their independent work and call a pastor of their own.

Meanwhile, the Dutch settlement in Port Richmond was steadily growing, and the North Shore became the logical centre for religious activities. While in the year 1680 there were only five houses in Port Richmond, yet by 1704 community life had begun to function, and the settlers had secured and set aside a plot of ground for the burial of their dead. They found it easy to maintain contact with the Dutch pioneers of New Jersey, with only the narrow waters of the Kill von Kull between.

The ministers who served the New Jersey settlements were soon journeying to Staten Island, preaching to the Dutch settlers in their own tongue, and administering the sacraments. First among them was William Bertholf, pioneer preacher of the Reformed Church in New Jersey, who performed baptisms on the Island as early as the year 1698. He has been called the founder of the Dutch Reformed Church on Staten Island, because of these ministrations.

From the records of the Staten Island Reformed Church at Port Richmond, which have been kept faithfully from 1696 until the present time, it is apparent that Bertholf visited the Island in the years 1703, 1708, 1709 and 1713. Doubtless the settlers were greatly encouraged by the counsels of their intrepid pioneer preacher, to go forward with the plans for building a house of worship. During these early years, baptisms were performed also by other itinerating ministers, among whom were Freeman of Long Island, who visited Staten Island in the years from 1715 to 1718; Antonides, also from Long Island, in 1717; and in the same year, Petrus Vas, pastor at Kingston. Thus were the hearts of these pioneers strengthened and comforted, while the work of the missionary preachers helped to unify the little group of Hollanders, until at last they were ready to undertake a great work for the glory of God.

They now resolved to erect a church building, and in the year 1714 secured from Governor Hunter the necessary license to build it. Upon land which had been purchased from Dirck Hooglandt, the church was begun, and in 1716 the first Dutch Church on Staten Island was completed, and ready for the services of worship.

Strange, indeed, would this church structure seem if it were standing today. There is a diagram of the building still extant, which was made in the year 1751, that shows it to have been hexagonal in shape, and about thirty-five feet in measurement across. Around the walls the men were seated, and in the centre the women.

With their house of worship finished, the Dutch congregation were faced with the problem of securing a pastor. Providentially, they found Cornelius Van Santvoord, a young Hollander who had matriculated in the University of Leyden in the year 1707, at the age of twenty-one, studying there under John Marck, a noted scholar. Since he could preach in both Dutch and French, the main group of the Fresh Kills congregation, those who had not already become members of St. Andrews, joined with the Dutch in the call that was extended to Van Santvoord.

It is recorded that the Reverend Cornelius Van Santvoord arrived on Staten Island in the year 1718, to assume the pastorate of the Reformed Church at Port Richmond. He brought to his life-task there the finest powers of trained intellect and consecrated heart and will. His pastorate was long and fruitful, extending over a period of twenty-four years. He served the Staten Island Church until 1742, when he accepted a call to the Dutch Reformed Church in Schenectady.

Van Santvoord's ministry nearly coincided in point of time with that of Theodorus Jacobus Frelinghuysen, the great evangelical preacher of the Reformed Church in central New Jersey. The two men became warm friends, and when Frelinghuysen, by his insistence upon a vital faith and the necessity of the new birth, met the opposition of formalists within the church, it was Cornelius Van Santvoord who came to his support. The Staten Island pastor wrote a small volume which appeared in print under the title, "A Dialogue Concerning the 'Complaint' of the People of the

Raritan Valley: treating of the Matters which have in that Volume, both in general and in particular, been laid to the Charge of Cornelius Van Santvoord, Minister of Staten Island." This book was printed in New York, in the year 1726, in the Dutch language. The two parties to the dialogue, "Considerans" and "Candidus," represent respectively the viewpoint of Frelinghuysen, and that of those who opposed him.[13]

The pastorate of Van Santvoord comprised the first era in the history of the organized Dutch Reformed Church on Staten Island. He is said to have been the first minister of the church at Port Richmond to preach in the English language. Staten Island became in every way his home, for here he married Anna, the daughter of Johannes Staats, and here were born and baptized his three sons and three daughters. In 1734 he purchased from his father-in-law a parcel of ground upon which he built a house.

The will which he made a few years after his removal to Schenectady reveals his earnest faith. A portion of it is as follows: "In the name of God, Amen, I, Cornelius Van Santvoord, Minister of the Gospel in Reformed Protestant Dutch Church, in Schenectady, being in health and considering especially in this sickly and dangerous time, the uncertainty of the hour, as well as the certainty of our departing this life." "Before disposing of my wordly estate, I wholly and heartily do acknowledge the goodness of the Lord, and all the blessings I received from his hand. He has given me faithful and pious parents, who brought me up in the fear and nurture of the Lord. He prolonged my days more than once, and watched me when I was passing water and fire, and made me one of the messengers of His grace."[14]

For nine years after the departure of Cornelius Van Santvoord, the church at Port Richmond was vacant. Then a new relationship was established, with the Bergen Church in New Jersey, when the two congregations united in calling a pastor for the joint work. A certain Peter DeWint received the call in 1751. Careful arrangements[15] were made for the division of his services between the two churches. Staten Island was to supply him with "saddle horse and all that goes with it," the understanding being that he assumed the support of the aforesaid horse

after it was given him; while Bergen was to supply him with a house and firewood. To each church he was to give "a righteous half of services, while from each he was to receive "a righteous half of payment." Unfortunately DeWint proved to be an imposter, the credentials which he presented having been forged. He was suspended in 1751, and deposed from the ministry in the following year.

The relationship arranged with the Bergen Church became effective six years later, when William Jackson entered upon this joint pastorate. Jackson had been a student under the Rev. John Frelinghuysen in New Jersey, and on June 22, 1753, he received the call from these two churches. It was provided in the call, that Jackson should go to Holland to complete his studies before beginning his work as pastor of the Bergen and Staten Island churches. This stipulation was carried out satisfactorily, for he spent four years studying in the Netherlands, received ordination from the Classis of Amsterdam in 1757, and returned to America that same year to take up his ministerial duties.

William Jackson's pastorate continued for more than thirty years, until failing mental powers made it necessary that he relinquish the work. After his pastorate ended, in 1789, he was given the use of the parsonage in Bergen, where he lived until his death twenty-four years later. The church purchased another house for the residence of his successor.

Jackson is said to have been "a powerful orator" in the Dutch language, with special excellence in the out-of-door preaching which drew such throngs in those days. The story is told of one audience that gathered to hear him, which was so great that there were as many outside the door as were crowded within, so that Jackson took his position by the open door, and preached to the whole assembly. The degrees which he received from Yale, Columbia and the College of New Jersey attest his reputation for learning; and best of all, to the people of his widely-scattered flock he proved himself a devoted pastor.

This pastoral term covered the period of the Revolutionary War, during which time the Port Richmond Church was burned by the British, who had made Staten Island the headquarters for a large body of troops. Many of the Dutch and Huguenots in the

Staten Island congregation rendered splendid service to the patriots. Among these were the four members of the Mersereau family, in whose memory a tablet was lately placed on the outer wall of the Port Richmond Church.

The first minutes of consistory of the church that are still in existence tell of the resolution to build a new church. This building was erected, and was ready for use in March, 1788. The church was then incorporated as "The Reformed Protestant Dutch Church on Staten Island."

Once more the church was guided to a wise and blessed choice, when the Rev. Peter Stryker was called to be the first full-time pastor of the Port Richmond Church. "He was a powerful preacher. Few men could excel him in fine thought and eloquent expression." He had been a student under Rev. John H. Livingston, and came from his first pastorate at North and South Hampton to the Port Richmond Church in the year 1790. His term of service here was brief, being only a period of four years.

After an interim of three years, Thomas Kirby, "an independent minister from England," who had been re-licensed by the Classis of New York, came to the Staten Island Church for a three-year pastorate.

His successor was the Rev. Peter J. Van Pelt, another of John H. Livingston's students, whose pastorate of thirty-three years, extending from 1802 to 1835, brings us out of the time of beginnings, to the modern era of Reformed Church life on Staten Island. Van Pelt preached also at the church in Richmond Village, and was pastor of the Brighton Heights Reformed Church for the first three years of its history, from 1820 to 1823.

The Dutch Reformed Church at Richmond Village

It was during the pastorate of William Jackson at the Staten Island Reformed Church, that a church was built in Old Richmond, in the centre of the Island, not far from the location of the Voorlezer's House, of the early days. The deed for the land upon which it was erected, known as the Rezeau Deed, was dated in the year 1769, and transferred the land to the Dutch and Presbyterian congregations. The Presbyterians were those who had worshipped at Stony Brook, near New Dorp on the South Shore.

They had their own church organization at this location as early as 1727, probably having worshipped in the old Court house previously mentioned. Apparently only a part of the Presbyterians came into the church at Richmond. This was, in fact, only an adjunct of the Staten Island Reformed Church at Port Richmond, being governed by its consistory, of which body several members later came to be chosen from the congregation at Richmond Village. This church also was burned during the Revolution and some years later rebuilt.

Conclusion

Thus ends the brief story of the seed-sowing by the pioneer preachers, and the building of foundations for Christian work and witnessing, by men and women whose faith was tested by constant hardship and struggle, and in whose memories were enshrined the deeds and the sufferings of the martyrs of the Reformed faith in Holland and the fair fields of France.

In this Tercentenary year, the population of Staten Island, now a Borough of Greater New York, has grown to about 150,000. Its people are served in religious things by more than sixty ministers of the Word, and in as many churches of the Protestant faith they gather for worship. Of these sixty-odd churches, only six are of the Reformed Church in America, with five resident pastors. These six churches have a total membership of about 1,300, which is just about one-tenth of the Protestant church membership on the Island. The numerical leadership has gone to other groups, whose growth has marked the coming of successive waves of migration to the metropolis of which Staten Island is a part.

Yet the Staten Island Reformed Church at Port Richmond still bears its witness and serves each new generation, after the passing of two and a quarter centuries. And the churches at Brighton Heights, Huguenot Park, Mariners' Harbor, Princes Bay and Charleston, also seek to do their part in the ministry of the Gospel, the nurture of the youth, and the evangelizing of the world.

References

1. History of Staten Island, by Leng and Davis.
2. Documents Relating to Colonial History, Vol. III, Page 391.
3. Corwin's Manual of the Reformed Church in America—Page 314.
4. Corwin's Manual—Page 315.
5. Ecclesiastical Records of the State of New York—Pp. 776, 787, 795.
6. Holland Society Year Book for 1898.
7. Corwin's Manual—Page 523.
8. History of Staten Island by Leng and Davis.
9. Corwin's Manual—Page 523.
10. Corwin's Manual—Page 539.
11. Corwin's Manual—Page 294.
12. Corwin's Manual—Page 294.
13. Corwin's Manual—Page 559.
14. New York Historical Society—Collections, 1895—Page 422.
15. Annals of the Reformed Church of Bergen.

THE CHURCH ON THE DELAWARE

By

JOHN WALTER BEARDSLEE, JR.

THE Dutch were very early attracted to Delaware Bay because of the rumored presence of large numbers of whales and the known plentifulness of beaver skins. These beaver skins were brought in by the Indians not only from the tributaries of the Delaware River, but from "a fabulously large lake far inland," to which the Schuylkill and other rivers were supposed to give access. These attractions brought fishermen and adventurers from as early as 1631. But no great numbers arrived. Settlements were small and scattered and ill protected. A fort at Gloucester was destroyed by the Indians.

In 1638 Peter Minuit, but lately Director-General at New York, brought a company of Swedes to Delaware Bay. This company, like the Dutch who had preceded them, consisted largely of adventurers to whom a trader's profit was the chief concern. They were no more prosperous than the Dutch. Near the present site of Wilmington they built a fort. During the next few years several boat loads of Swedish colonists arrived and a dozen settlements were stretched along the river and the bay, from Burlington, New Jersey, southward. All this time Dutchmen were moving in also, drawn by the lure of the beaver skins. The settlements became permanent. In 1640 a Swedish clergyman named Torkillus arrived. He was the first Lutheran pastor to function within the present boundaries of the United States and apparently the first minister of any denomination to appear along the lower Delaware.

The Dutch in New York did not like to lose the fruits of the early colonization. Colonists kept coming southward in increas-

ing numbers. In 1651 Governor Stuyvesant crossed New Jersey with an armed force and at the same time sent an expedition of eleven ships to Delaware Bay. A few miles south of the Swedish settlement he built a fort called Fort Casimir. William Grasmeer, a Dutch minister who had been suspended by the Classis of Amsterdam as a man of bad character, was a member of this expedition. There is no record of any religious worship, but Grasmeer was one of those appointed by the Governor to examine the rightful title to the lands of the lower Delaware.

From now on Fort Casimir became the center of Dutch influence on Delaware Bay. It went by many names. In 1654 it was taken by the Swedes and renamed Fort Trinity. In 1655 the Dutch subdued the whole colony and New Sweden ceased to exist. Fort Trinity was called New Amstel. Nine years later Captain Carr took possession in the name of England and New Amstel became New Castle, as it is today.

In such uncertainties of pioneer times and military revolution it might be expected that permanent religious organizations would maintain themselves with difficulty. At no time did Dutch and Swedes get along well together in any sphere of life. Until the conquest of the English in 1664 one or the other was always the dominant race. Although formal documents issued by both parties always allowed complete freedom of conscience, liberty of conscience was hardly interpreted by either to mean freedom in public worship. Jealousy, misunderstandings and bickering marked their relations with one another. The Dutch authorities fined the Swedish minister for performing marriages in accordance with Swedish canon law but contrary to Dutch law and custom. Each called the other "quarrelsome," and the facts seem to show that each was right.

The first traceable attempt to care for the religious interests of the Dutch colony seems to have been made by the Rev. Johannes Theodorus Polhemus. He had been a Dutch missionary in Brazil, but the Portuguese conquests of that country made his continued residence there impossible. On his way up the coast of America to New York he is said to have stopped for a time at New Amstel, during the year 1654, the year just before Governor Stuyvesant's capture. We read that he "organized a church" there. It is not clear just what these words mean, nor

how long he remained. It must be remembered that Mr. Polhemus' visit was during the time when the ill feeling between the Dutch and the Swedes was at its height, and that during his stay the Swedes were supreme. Under these circumstances it is extremely unlikely that he really effected a definite organization, (for three years later we find elders being appointed). His work was probably evangelistic in character. He held meetings after the manner of the Reformed faith.

The following year the Dutch Governor returned with his ships. On Saturday, September the 11th, Stuyvesant recaptured Fort Casimir and Swedish domination was a thing of the past. On the day following the victor wrote to New Amsterdam, "Today our first public divine service was held, and an imperfect thanksgiving." Domine Megapolensis accompanied this expedition, and he was without doubt the minister in charge of this divine service.

In 1657 a schoolmaster was sent from the Netherlands. This schoolmaster, Evert Pietersen, signs himself "chorister, visitor of the sick and deacon." He is an example of the kind of officer sent out by the Dutch with almost all their early colonizing expeditions, commissioned to "teach school, visit the sick, publicly read God's word and sing the Psalms." A letter from New Amsterdam to Holland records that he was appointed to "read every Sunday out of the Apostiles." He cared for all the intellectual, moral and spiritual interests of the community, conducted Sunday services in which a printed sermon was read, but could not preach nor administer the sacraments, nor did he have either the social standing or the authority of an ordained minister. His work as a teacher was attended with some difficulty, for he found neither "paper, pens, slates, pencils nor books." For these supplies he writes rather impatiently to Amsterdam. He remained about three years, but the new colony on the Delaware kept sending urgent requests for a minister. A young student in Amsterdam was ordained and sent them, Everard Welius. He was the real founder of Dutch church life on the Delaware. A consistory of two elders and two deacons was appointed. We read of a "small wooden church," or of "the purchase of the house in which service was performed," probably on the very site of the present Presbyterian Church of New Castle. This church seems to have

been built for a block house, and to have been remodeled for use as a church. Along with the new residences built by the colony for other public officers was a parsonage for the minister. The church seems to have prospered under Domine Welius, for in 1658 among the measures of public policy inaugurated to give relief in a "year of great scarcity" was the enlargement of the church building and the "repair" of the parsonage. The new Domine writes back to the Netherlands that he has great need of a clock and an hour glass for use in his church! The membership grew from nineteen to sixty. But, alas, this promising young graduate died only two years and a half after his arrival, "to the sorrow and grief of all." He had never been vigorous, and the rigors of pioneer life overtaxed his strength. He was the only regular minister the church ever had whose work seems to have been unbrokenly successful.

For twenty years after the death of Domine Welius the church had no Dutch pastor. In 1662 a capable young student was ordained in Amsterdam and sent to the Delaware, but he died on the passage over. During these years the church building was apparently a community structure, used by ministers of whatever denomination who resided in New Castle. From 1671 to 1675 Jacob Fabritius, a Lutheran wanderer, lived here and conducted services. He was a ne'er do well and was finally deposed from the ministry. Then Aemelius De Ringh is found occupying the church as reader. From 1678 an Episcopalian clergyman named Yeo was in charge. Three years later Mr. Yeo was called before the Court, charged with having used "seditious" language. The jury, however, found the defendant not guilty.

By 1679 the number of Dutch inhabitants had greatly increased. Only four years later a letter from Germantown says that most of the inhabitants in New Castle were Hollanders. They had come both from New Amsterdam and from the Netherlands. Still there was no Domine. In their emergency these Hollanders heard that in Kingston, New York, there resided a young graduate of the University of Utrecht, Peter Tesschenmaeker, licensed to preach but not ordained. Ministers were scarce among all the Dutch churches, so the people of Kingston had formally petitioned Governor Andros of New York to order the ordination of Peter Tesschenmaeker, who had for two years

supplied their pulpit to the satisfaction of his audiences, and with whose person they were greatly pleased. For some reason the English Governor thought best not to interfere in the affairs of the Dutch churches. Nothing came of the petition. But the still more earnest and needy people at New Castle were undaunted by the failure of their Kingston friends and themselves petitioned the Governor to order the Dutch ministers in New York to ordain Tesschenmaeker, so that he might come to them and be their full and regular pastor. Politics helped their plea. The Governor was little interested in religion, still less in Calvinistic religion, but he was greatly concerned about the future of the colonies on the Delaware, now English possessions, and he hoped that the presence of a Dutch minister would be of great value to the peace of this prevailingly Dutch community. He therefore "desired and authorized" the Dutch ministers in New York to ordain this young licentiate. With fear and trembling the Dutch ministers obeyed their Episcopalian Governor, and performed the first ordination in the Dutch Church of America and also the first in New York City. The Reverend Classis of Amsterdam, which had hitherto jealously guarded the right of ordination, was furnished with a long and humble letter of information, explaining the emergency. The Classis replied that it was satisfied that the ministers had in this case acted wisely and that their action was sustained, but that the Classis hoped that in the future the regular procedure would be observed.

Tesschenmaeker's experience on the Delaware was far from happy. The people were little used to orderly church life or to orderly life of any kind. Colonists were coming in large numbers from England, Ireland, Scotland and France. To maintain both a Dutch church and an English church was expensive. Though the Presbyterian and Huguenot immigrants had the same doctrine and the same church order as the Dutch, differences of language made harmony difficult. Besides, many of the newcomers were loyal adherents of the Church of England. At first Tesschenmaeker preached in Dutch and English, but controversy arose about the proportion in which each faction should contribute to his salary. The English were the more dissatisfied and finally refused to pay at all. The minister retaliated by preaching only in Dutch. Even the Dutch contributed in niggardly fashion for

he complains that he had to stay all winter "in the home of a deacon, right under the roof." He was a bachelor and did not use the old parsonage, or perhaps he was not allowed to use it. To gain redress he went back to New York. His people said that he had gone only to look for a better place and would not dismiss him. The ministers in New York begged the church to take him back and try him again, but to no avail. New Castle was through with him and yielded only so far as to give him a letter of dismissal under censure. Quite plainly, he lacked the tact and force of character needed to bring harmony into this rough international group. He was not alone, however, in finding it difficult to manage these people and to collect his salary. Both Presbyterian and Episcopal clergymen were to have the same experience within a very few years. But the evidence shows clearly enough that another and perhaps the chief difficulty lay in his inability to use the English language acceptably. He had been educated in the Netherlands. In Delaware, however, people wanted their religion in English.

Never again did the church have a Dutch pastor. Domine Varick, a political refugee from New York, supplied them for a short time in 1687. Then the church is heard from no more. About 1700, Presbyterian and Episcopal churches are to be found in New Castle, which are the evident heirs of the Dutch enterprise. Probably the outcome was wise. The long correspondence between the New Castle elders and the ministers at New York about Domine Tesschenmaeker showed conclusively that the headwaters of Delaware Bay were too far from the Hudson for mutual understanding. With the best of intentions the ministers in the metropolis could not wisely counsel a church which none of them could ever actually visit.

For thirty-three years this isolated group of Dutch people had struggled to keep up their little church of the Reformed faith, during only two of which they had been able to have a pastor whose ministry was mutually satisfactory. Their community did not have the settled character or the wealth of the Hudson valley, nor did they receive help from the Netherlands as did their brethren in Pennsylvania. They disliked the worship of their Swede neighbors and did not understand the Swedish Lutheran theology, church life or language. At last the coming

of immigrants, whose religion they could understand, solved their problem. Scotch and Irish settlers of the Reformed faith now combined with the Dutch to make up a group large enough to support a regular minister. The change though gradual was not peaceful, but it was inevitable. The experience of this tiny outlying organization had shown that in America the English language alone was suited to a developing church life, and also that ministers could be ordained West of the Atlantic. To have appreciated these lessons would have saved the Dutch churches much strife and disappointment in later years.

A few miles above Philadelphia Neshaminy Creek flows from the northward through the center of what is now Bucks County into the Delaware River. In the seventeenth century this fertile valley attracted many Dutch settlers from Staten Island and Long Island. The first recorded purchase of land by a Dutch name seems to have been in 1689 when four Vandygrifts settled in Bensalem township, near the mouth of Neshaminy Creek. The colonization was very different from that on the lower Delaware. There trapping and trading were the chief industries; and the settlements were almost always gathered around forts. The main crop was tobacco and this kept the inhabitants dependent on commerce for even the necessities of life. In Pennsylvania the incomers settled down on permanent farms, raised their own food, soon found themselves almost independent of the outside world and life became settled. Even in 1753 there were few artisans among the Dutch. They were almost all farmers.

The first Protestant minister who is recorded to have settled in this community is Paul Van Vlecq. He was a Dutchman of a rather chequered past who had been the cause of considerable anxiety to the Dutch ministers along the Hudson. Once he had sought ordination without success. He seems to have been a popular preacher and a popular man, whose friends were rather with the laity than the ministry, although Bernard Freeman consistently befriended him. In 1710 Van Vlecq appeared before the Presbytery of Philadelphia, then the only organized Presbyterian body in America, and asked to be recognized as a pastor. "The Church of Bensalem, Neshaminy and Germantown and surrounding villages" had been "established" by Van Vlecq

earlier in the year, as described in his own record of his activities, a document which is still preserved. This record is largely a list of baptisms, marriages and accessions, covering about three years. The first entry tells how on May 20, 1710 "Mr. Paul Van Vlecq was confirmed as pastor or shepherd and teacher in the Church of Jesus Christ" in the above mentioned towns. Who "confirmed" him he does not say. Elders and deacons were installed by him on the day following. When in September this matter came before the Presbytery it caused no little discussion, apparently on the adequacy of Van Vlecq's ordination. There is no proof that he ever was ordained, but the Presbytery seems to have satisfied itself that he was competent to be in charge of this large group of scattered settlements, and he and his church seem to have become regular members of the Presbytery, for on the minutes his name is accompanied by that of his elder, Leendert Vandygrift.

This arrangement continued for about three years. Van Vlecq's activities were widespread. He was an itinerant preacher whose journeys were tireless. He baptized not only in the three districts which comprised his "church," but at Schipack and Whitemarsh in Pennsylvania, at Franklin Park (Six Mile Run) and Hopewell in New Jersey, on Staten Island, in Newcastle County, Delaware, and elsewhere.

For his services he received thirty pounds a year from the church at Neshaminy, which always remained his headquarters. His accounts show that this sum was paid him very irregularly, while he frequently advanced money to meet the expenses of the congregation. In 1711 he married the daughter of one of his elders, and with that marriage his troubles began. Van Vlecq could produce no clear proof of a former wife's death, and the supposed proofs which he presented to the Presbytery of Philadelphia were shown to involve contradictions. For three years the case dragged along, but it is finally recorded that the minister had disappeared, that no one knew his whereabouts. That is the end of Van Vlecq. A curious story. There is no doubt about the man's ability or unflagging enthusiasm. At least five of his missions developed rapidly into flourishing churches. The German Reformed congregations at Schipack and Germantown, the Presbyterian Church at Bensalem, the Dutch Reformed Churches at Six Mile Run, now Franklin Park, New Jersey, and at Church-

ville, Pennsylvania, are the direct outgrowth of only three years' work. And yet, at the end, he "ran out of the country."

For some years after this untoward event the Dutch Church of Neshaminy Creek seems to have been quiescent.

The note book kept by Mr. Van Vlecq was left by him with one of his elders but contains no further entries until 1719. At that time a new church was organized by Malachi Jones, a Presbyterian minister, but the names are largely those of the earlier congregation. In 1722 there is added a long list of "newcomers from Ireland." In 1724 there was again a new start under the leadership of another Presbyterian, Robert Laing, with more English names. The work of these two Presbyterian ministers absorbed the Dutch families and developed into the still existing Presbyterian Church of Bensalem.

In 1730 this church seems to have divided and still another start was made in which the names are, as in 1710, prevailingly Dutch. The first elder installed was Christoffel Van Sandt, who from 1719 to 1722 had kept the records for the Presbyterian organization. This effort was under the patronage of the Rev. Cornelius Van Santvoord of Staten Island, pastor of the church from which many of the people had come to Bucks County. The church very much wanted him to come frequently as their supply, but he replied that his health and the state of the roads made this impossible. He might have come once a year if they would "send an easy horse like that horse 'Vixen' of Jacob Hagewout." He suggested, however, that the church write to the Netherlands, asking that a minister be sent from there. This letter was despatched to the ministers of the churches at Leyden and Amsterdam. The elders ask for a man "about thirty years of age, unmarried, having a distinct pronunciation, well grounded in the doctrines of the truth, able to silence all gainsayers," who was to preach twice each Sunday "at two places" and catechize the youth. The language is to be Dutch.

The outcome of these letters shows the difficulty with which church work was then hampered on the frontier. Seven years elapsed before the letters produced results. All this time the church and Mr. Van Santvoord and the ministers in the Netherlands were all laboring, but the distance, the irregularity and uncertainty of correspondence, and the difficulty of finding a com-

petent man who was willing to live and labor in so remote a region, made it necessary to consume much time in making the arrangements.

At last, in 1737, the long desired minister appeared, Peter Henry Dorsius. He was a young man, just ordained by "the learned faculty at Groningen." The expense of his education and of his voyage to Philadelphia had been borne by this little group in Neshaminy, so eager were they to secure a regular pastor. Dorsius himself was not any too well pleased with what he found. He had to board around with his parishioners. There was no church building. He preached in barns. But his coming inaugurated a new era for the church. Immigration from Staten Island was renewed. The very next year a church was begun and finished in March, 1739. Part of the subscription list still remains. The same year a "church farm" was bought. The year after his arrival the young minister married the daughter of his church treasurer—a man of considerable means. Dorsius himself, however, seems not to have been all that might have been desired. When he left the Netherlands the deputies of the Dutch Synods had asked him to send them back some information about the German churches in Pennsylvania, which had asked financial and other assistance in Europe. Shortly after his arrival in America Dorsius announced that he had been appointed "inspector" of these German churches, asked to his house the Rev. John Philip Boehm, then the most prominent of the German ministers, and induced him to report the number and size of the churches and the salaries they were willing to pay. Boehm willingly sent a detailed report about the nine German churches then existing. Dorsius rewrote this report and sent it to Holland as his own, making no mention of Boehm. These facts gradually became known. A dispute arose between Boehm and Dorsius, in which Boehm was decidedly the victor, both in the facts concerned and the courtesy of the debate. Of course Dorsius had never been appointed an "inspector," for there is no such office in the Dutch Church, nor had anyone in Holland authority to appoint him to any office. They were merely sending him to America on the request of the Neshaminy church, to become its pastor. Then, the year after his arrival he joined two other ministers in the ordination of John Henry Goetschius, a young

Swiss who had just been refused ordination by the Synod of Philadelphia. The three ministers had no authority whatever to perform this ordination, were reproved for it by the Church in the Netherlands, and the candidate himself was compelled to submit to reordination. Then, five years after his arrival, it came time to renew the call. This new call is in Dorsius' own handwriting, is very lengthy and detailed, and contains a paragraph allowing him to collect his salary by process of law. This paragraph is erased! His church did not prosper. Almost all his accessions came by letter, that is, were new immigrants. His salary was not maintained, but was reduced from sixty-eight pounds to forty. In 1743 he made a hurried journey to the Netherlands, and there presented an excessively gloomy picture of church life in Pennsylvania. Besides, he became more and more addicted to liquor, even selling his household furniture to obtain it.

In 1748 the crisis came. He was suspended from his church. His wife "eloped" to her father's house and for many years received a pension from the German Coetus of Pennsylvania. Dorsius returned to the Netherlands and there applied for a parish on the Gold Coast. While the deputies were investigating his record, it was reported that his whereabouts were unknown and the case was dropped.

The man who brought help to this troubled church was Michael Schlatter, one of those devoted and intrepid spirits but for whom the Church of every age would have been wrecked. He was a Swiss who was teaching in Holland when the claims of the needy Pennsylvania churches brought him to America. Up and down the country he travelled thousands of miles on such roads as the times provided. He refused salary the first year of his service "that by deeds I might convince them that I did not serve them merely for the sake of bread." He went to Europe to plead for help. His evident sincerity and earnestness brought gifts of many thousands of dollars to these churches. This Michael Schlatter became adviser to the church on Neshaminy Creek and supplied their pulpit very frequently.

Through Schlatter's efforts there came to the church its first American born preacher. Jonathan Du Bois was born in New Jersey, educated here and there, partly through the financial assist-

ance of his more distant relatives and of friends. Over and over again during his ministry of twenty-two years the church declares that it is "perfectly satisfied" with its minister, and the minister's satisfaction with his charge is attested by the length of his stay at a time when vacant churches throughout the colonies were everywhere crying for ministers.

As early as 1749 he is in some way or other connected with the church. In the fall of 1750 he went to the Netherlands and was "licenced." On his return he performs some of the functions of a minister but not all. He was finally ordained at Lancaster in 1702 by the first regular meeting of the Coetus of the German Churches. He then signed the pledge of the Coetus just as did the German ministers. Of this body he was a loyal member till his death twenty years later. It should be pointed out that this alliance with the German Reformed Churches of Pennsylvania indirectly allied the pastor and his church to the Dutch, because this Coetus, like the Dutch Coetus organized in New York five years earlier, was sponsored and directed by the "Reverend Classis of Amsterdam." The before mentioned visit of Michael Schlatter to this classis had so stirred its members that their interest in these German churches of Pennsylvania became very great. Far more money was sent there than was ever received by their nearer kinsmen in New York. This interest in churches really belonging to another nationality was only one instance of the keen missionary zeal shown during the eighteenth century by the Dutch churches, a zeal not manifested by any other Protestant churches of Europe. A vast correspondence, much of it still preserved, with the most remote parts of the world, is evidence of this zeal.

During the year of his ordination a new church was built. The church finished in 1739 had been built at Southampton. The new church was built at Northampton, now Addisville, a few miles distant. Both these buildings continued to be used by the congregation till 1816. At that time the present church at Churchville was finished, and the one building in a central location displaced the two older structures. In 1857 the congregation had so increased that it was thought wise to divide and once again a church was built at the village of Addisville, now called Rich-

boro. These two flourishing churches still represent the movement that began in 1710 along Neshaminy Creek.

Like his two predecessors in the pastorate of this church, Jonathan Du Bois married the daughter of one of his consistory. Unlike theirs, his marriage was a happy one. During his ministry the church was harmonious and grew in numbers. His salary was increased from fifty to eighty pounds. He died in 1772. On his tombstone, still standing in the churchyard at Addisville, there can be read these lines:

> "Think what the Christian preacher, friends, should be.
> You've then his character, for such was he."

During all these years the ecclesiastical affiliations of this church had been very loose. Van Vlecq and Dorsius had come from Dutch sources. Du Bois had a Presbyterian origin and training. The advisers of the church and the ministers who supplied it when vacant had been sometimes Dutch, sometimes German, sometimes Presbyterian. During the ministry of Du Bois the church is called on a deed "the Low Dutch Presbyterian Meeting-house," while Du Bois was a full member of the German Coetus throughout almost his whole ministry and was its president in 1761. Through them his church received a share of the grants of money made by the churches in the Netherlands. In 1753, when more money was needed for the construction of the church than the congregation could provide, contributions totaling several hundred dollars were made by a large number of the Dutch churches of New Jersey and New York. In 1774, after Du Bois' death, the German Coetus in its annual report to the Netherlands writes that the churches heretofore supplied by "Do. Du Bois" cannot be supplied by them because preaching is required in both Dutch and English. They hope that these churches can be supplied by the Dutch churches of New York. A year later their letter announces that this hope has been realized. These supplies were continued intermittently for five years. In 1776 Rev. William Schenck, a Presbyterian minister at Allentown, New Jersey, was driven from his church by the British and came to Bucks County, in which he served the Dutch church for three years. In 1780 the churches of North- and Southampton called Matthew Leydt to become their pastor. This Matthew Leydt had been the

only graduate in the first class to leave Queen's College. We read that at the Commencement he delivered "Orations in Latin, Dutch and English with high applause." The call was formally approved by the "General Meeting" of the Dutch churches, upon condition that the "forementioned congregation, which does not yet belong to the Body of our united churches, in accordance with the plan of union resolved upon in 1771, shall first unite themselves to it" and also upon the condition that the new minister preach upon the Heidelberg Catechism upon the "afternoon of every Sabbath upon which there are two divine services." From that time we read no more about Presbyterians and German Reformed. The church and its ministers report regularly in records of the Reformed Church in America. All through the years the church had remained Dutch in its theology and its constituency. Its services had almost always been held in the Dutch language. Because of the thoroughly disorganized character of American church life in the eighteenth century the congregation had continued almost independent, sometimes joined more intimately with one group, sometimes with another. The final decision formally to join the newly formed association of Dutch churches seems to have been due largely to the desire of listening to preaching in the Dutch language, but it is also to be remembered that the people were a rather closely knit group with a common Dutch ancestry.

The history of these two outlying Dutch settlements well illustrates the difficulties of the Dutch pioneers in the seventeenth and eighteenth centuries. It was hard for them to find ministers who would brave the hardships of the frontier. Many of those who did come proved worthless. Then as now, those who proved least acceptable elsewhere tended to drift to the outside. Moreover, it must be remembered that often those who gave the most trouble became most prominent in the records.

Those on the Lower Delaware were the rougher group. They had little real interest in the church. It is perhaps significant that the English government was so solicitous about the presence of a Dutch preacher. Did it hope thereby to quell the turbulence of the people? If so, the hope was not realized. Only when merged in a larger group did they cease to be a disturbing element. In Pennsylvania the sturdy farmers who came to build homes and develop the land were a very different material. Here

all the ministers who really gave themselves to the Lord's work met with a kindly reception and were rewarded.

REFERENCES—CHURCH AT NEW CASTLE

1. Acrelius, I.—Description of the Swedish Churches in New Sweden. Stockholm, 1759—translated Phila., 1874—the Swedish version of the controversies with the Dutch.
2. Corwin, C. E.—Manual of the Reformed Church in America. 5th ed. New York, 1922. Articles on Polhemus, Welius, Tesschenmaeker, New Amstel.
3. Ecclesiastical Records of the State of New York. Albany, 1901-1916, 7 vols. Index References to all names of persons and places.
4. Holcomb, T.—Early Ecclesiastical Affairs in New Castle, Delaware. Wilmington, 1890. An Episcopalian history.
5. Johnson, Amandus—The Swedish Settlements on the Delaware, 1638-1664. 2 vols. New York, 1911. The most complete and trustworthy account.
6. O'Callaghan, E. B.—History of New Netherland. 2 vols. New York, 1846-1848. To be used with caution.
7. Spotswood, J. B.—An Historical Sketch of the Presbyterian Church in New Castle, Delaware. Phila., 1859. An excellent historical sermon, but with many errors of detail.

REFERENCES—CHURCH IN BUCKS COUNTY, PENNSYLVANIA

1. Battle, J. H.—ed.—History of Bucks County, Pennsylvania. Phila., 1887.
2. Corwin, C. E.—Manual of the Reformed Church in America. 5th ed. New York, 1922.
3. Dubbs, J. H.—The Reformed Church in Pennsylvania. Lancaster, 1902.
4. Good, J. I.—The Founding of the German Reformed Church by the Dutch. In: Report of the American Historical Association, 1897.
5. Good, J. I.—History of the Reformed Church in the United States. 1725-1792. Reading, 1899.
6. Hinke, W. J.—The Church Record of Neshaminy and Bensalem, Bucks County, 1710-1738. Journal of Presbyterian Historical Society, Vol. I.
7. Hinke, W. J.—Life and Letters of the Rev. Philip Boehm. Phila., 1916.
8. Hinke, W. J.—Rev. Paulus Van Vlecq. In: Bucks County Historical Society Papers, Vol. IV.
9. Hinke, W. J.—Rev. Peter H. Dorsius. In: Bucks County Historical Society Papers, Vol. V.
10. Minutes and Letters of the Coetus of the German Reformed Congregations in Pennsylvania, 1747-1792. Phila., 1903.
11. Records of the Presbyterian Church, 1706-1788—contains minutes of the Classis of Philadelphia.
12. Streng, S.—The Low Dutch Colony in Bucks County, Pennsylvania. MS. in the Sage Library, New Brunswick, N. J.

THE CHURCH IN WESTCHESTER COUNTY

By

JOHN KNOX ALLEN

ALONG the lower Hudson there is but one very old Dutch Church; it is commonly known as "The Old Dutch Church of Sleepy Hollow," and is located at Tarrytown, N. Y. In its origin and early history it appears to have been quite alone; no other church aided in its formation or was in any way responsible for its existence. In our study of it therefore, we are practically confined to itself alone.

The building was erected at a period which is about half-way between the discovery of America and the present day. That discovery was in 1492, and a little over two hundred years later, in 1697, this church was built; about two centuries and a quarter more bring us to today. We commemorate in this Tercentenary the organization of the first Dutch Church in this country, in 1628. Sixty-nine years later the church at Tarrytown was built.

It owes its existence especially, perhaps exclusively, to one man, Frederick Philipse, as the name is written today, but originally written, "Vredryck Flypsen." But back of Frederick Philipse and back of all the origins we shall dwell upon at this hour there was a history that practically determined the future, and which we cannot neglect to note. We celebrate the year 1628, but the things that took place then and have taken place in the succeeding centuries did not gain their start at that hour. Today is only yesterday under another name, and the thing that hath been it is that which shall be. History is an evolution, and the events it records are not detached items. Speaking of the early American spirit, no less a scholar and historian than the late Rev. Dr. Richard S. Storrs reminds us of our failure to note

sufficiently the shaping, determining power of an antecedent age. He says:

"It seems to me it is hardly recognized as clearly as it should be that the public life of a magnificent age . . . was brought to this continent from different lands, under different languages, by those who settled it; that it was the powerful and moulding initial force in our civilization; and that here it survived from that day forward, shaping affairs, erecting institutions, and making the nation what it finally came to be."

The century immediately preceding that which saw the erection of the earliest Dutch church in this country was one to which historians apply such strong words as "remarkable," "magnificent," and "heroic." It was a waking world, a world that was throwing off its shackles and putting on its strength; the modern world was emerging. The Renaissance of the 14th. and 15th. centuries had by no means spent its force, but that new birth was becoming more and more a fact to be recognized. Two things in the not distant past especially contributed to the vigorous, prolific life of the days we are commemorating. When the men on the outlook of the fleet of Columbus cried at two o'clock in the morning of the twenty-first day of October, 1492, "Land! Land!" we could imagine that shout heard round the world, and the planet turning in uneasy slumber, for a late watch of a long night has been called, and the new era still opening before us is at its dawn. Not merely was the physical world enlarged, but the thoughts of men were widened with it. With the extension of the planet, life in every way seemed to be broadened and greatened. The last four hundred years have been the most rapidly developing in human history. They have been centuries of exploration and invention; the deserts have been penetrated, the poles discovered, the seas sounded, the mountains scaled and disembowelled of their wealth. In 1609 by the aid of Galileo's first telescope men peered into the heavens, and in the same year by the aid of his microscope they found almost as wonderful worlds beneath their feet. Closely following the discovery of America came the great Reformation, and then still further the doors that shut men in were broken down. Their minds were set free and their souls emancipated. In our thoughts these two men stand out before all others in the centuries immediately preceding that in which

the first Dutch church was organized in this country; the one who picked up this western continent out of the seas, and the other, the lonely monk who stood before the most august tribunal in the world, and pitted his right to think, to believe, to act as his individual reason and conscience commanded, against the authorities that held the world in their hand. That world has never been quite the same since, and there is little chance that it will ever relapse into the old bondage.

The historians are certainly right when they affirm that the immediately preceding centuries, and particularly that one to which we recur at this hour, were remarkable, a thing that we should realize even more if there were space to go back and point to more of the great names that illuminated them. Michael Angelo died in the sixteenth century, and so did Titian; Kepler and Galileo lived in it; Rubens and Van Dyke painted in it; Francis Bacon thought mightily in it; Spenser died near the dawn of it, and Shakespeare and Milton sang in it; Queen Elizabeth was crowned near the beginning of it, and Cromwell died near the end of it; to mention only a few of the stars that shone in its firmament and made the century radiant. It was a century of great struggles, of bold adventures, of prolific force, of splendid accomplishments and brave defiance of tyranny—a world coming to itself.

But our task demands of us that we should limit our thinking to the more immediate things that affected the start of the Reformed Church in this country. When Peter Stuyvesant handed over to the English the control of the province he had ruled, there were men of many languages here, but the Dutch were the principal element. They came from Holland, and it is enough to say that the brand of character they bore had that stamp. It was only thirty years since the cruel reign of Philip II ended with his death in 1598, and it is possible to say that the immediate ancestors of the men of New Amsterdam had been baptized with blood. The story of the revolt of the Netherlands, of the sufferings of its peoples, of their readiness to open their dykes and be devoured by the sea rather than submit to the Duke of Alva and his royal master, constitutes one of the most thrilling and inspiring chapters in all history. And now the religion which Philip

II desired and designed to crush is taking root in the virgin soil of the new world.

Sometimes the funny men have spent themselves in depicting the slowness of the Dutch of that distant day. One passage of the address given at the Bicentennial of the Old Dutch Church of Sleepy Hollow in October, 1897, by the Rev. Doctor David D. Demarest, at that time a Professor in the Theological Seminary at New Brunswick, N. J., sums up in an admirable way the reply to those who find amusement in this direction. He says:

"Holland was not slow when she drove the Spaniards beyond her borders, and her Trop and De Ruyter swept the English channel; when her navigators led the way toward the North and also the South Pole; when her merchants found the way to Japan, monopolizing the foreign trade, and established themselves in the East Indies, and commanded not only the commerce of the East but sought new fields in the West, in Brazil, in Surinam, the West India Islands, and South Africa; nor when she taught the world the principles of civil and religious liberty, jurisprudence and statesmanship; distinguished herself for classical culture, and at the same time for free popular education; took the lead in painting, music, horticulture, in short in all the arts of civilized life; and crowned all with her magnificent philanthropies, and gigantic missionary operations."

The Dutch element of our people has given two presidents to the United States—Martin Van Buren, its eighth president, and Theodore Roosevelt, its twenty-sixth. In spite of the passage of the generations before him, the Dutch blood of the latter did not seem to be cool or slow to any great degree. Of all the many defects attributed to him, slowness was not one. The rest of the land was all out of breath, trying to keep up with him; it rather wished he would moderate his pace a little; it never knew when it took up its morning paper what new thing was about to be sprung upon it. At one of the meetings of that Bicentennial of the Old Dutch Church of Sleepy Hollow referred to above, Mr. Roosevelt was the principal speaker, and in his address he rather prided himself upon his Dutch ancestry and his relation to the church:

"I felt that I had to take the time and come here and speak at this two-hundredth anniversary of the founding of the Old

Dutch Reformed Church. For I have a certain ancestral connection with that church to which for eight generations my people have belonged, and a certain right to speak here in this State, where I am the eighth of my name to have been born."

At the time when Mr. Roosevelt made this address he was Assistant Secretary of the Navy, and previously had attracted attention as Commissioner of Police in New York City. Twenty-two years were to follow until his death, during which time he was to create that career which was to make him one of the most noted men of his day.

At the beginning of this paper, it was said that the Old Dutch Church of Sleepy Hollow was built by one man, Frederick Philipse. Much has been written about him, the accounts are many and varied, sometimes even contradictory, and one who attempts at this late day to trace the facts will have to allow himself little judicious liberty of choice. Certain things, however, seem pretty well authenticated. It is known that his parents were actively interested in the Reformed Church teachings of John Huss and Jerome of Prague, and were compelled to flee from Bohemia, their native land, and seek rest and security in Holland. In the year 1626, Frederick Philipse was born in Friesland, a northern province of Holland. The ancestral stock was good; he came from people who were ready to sacrifice for their convictions. He came from titled people, we are told, and it may be that because of poverty in the strange land, he learned that trade of a carpenter of which we read. America, discovered not so long before, was filling the thought of the world, and that progressive, forward-looking spirit, that new-born life of which we have been speaking, may have been felt by the boy and sent him across the ocean to the New World, for he must have been but a boy if there is any truth in the tradition that he was employed with others in building the church in the fort in New Amsterdam, which was finished in 1642; he was then but sixteen years of age. In this story we mark the adventurous spirit that had brought him across the ocean, and a kind of promise of the vigorous and remarkably successful business man he afterwards became. Opportunity was not lost upon him, and presently the carpenter's tools were dropped, and he gave his whole attention to trading, as a more remunerative occupation.

Although he built the church, we are unable to find that he was altogether saintly. We read that he was apt, and shrewd, almost to craftiness. By great industry and tact, combined with indomitable energy, he rose rapidly into notice, and before many years had passed, was rated one of the richest men in the colony. He became the largest trader with the Five Nations at Albany, sent ships to both East and West Indies, and imported slaves from Africa. For twenty years he was a member of the Common Council of the city of New York, by that time under English rule, was intimate with the leading men of the province, and connected with the most of the historical events of the day. He seems to have adopted the conventional notions of right and wrong, and probably they did not seem either to himself or the men of his day at discord with the personal motto he is said to have made his own: "Quod tibi vis fieri, facias," which will be recognized as the Golden Rule in condensed form.

In 1662, already a rich man, he married Margaret Hardenbroek, widow of the wealthy Peter Rudolphus De Vries, and in doing so added another fortune to his own. It was common at that time for a widow to carry on the business of her late husband. Margaret managed her own fortune, traded with the Indians, purchased ships, and loaded them, sometimes sailing on them as her own supercargo. The accounts that have come down to us represent her as capable, but not attractive, and not very cultivated. It was during the latter part of her life that the property was acquired that afterward became the Manor of Philipsburgh, where the church was built. When Stuyvesant surrendered to the English in 1664, Frederick Philipse anticipated the advance in property values to the north along the Hudson. By grants and by purchases, he gained by degrees an immense tract of land amounting to 390 square miles, or about 250,000 acres.

It is not known just when Margaret Philipse died, but the probability is that it was in 1691. In about a year the widowed heart of her husband was consoled by another marriage. It was now the richest man in the colony who found favor in the eyes of Catherina Van Cortlandt, from all accounts a marked contrast to her predecessor, for she is described as young, attractive, of sweet disposition, and of charming manners. She is spoken of with honor and affection in the minutes of the church at a later hour.

To him that hath it shall be given, so in addition to the personal charm that won the heart of Frederick, there were two fortunes that came with her, one inherited from her father, Orloff Van Cortlandt, and the other from her late husband, John Dervell. Knowing Frederick's strong grasp on the good things of this world, it may not be altogether cynical to suggest that these two fortunes cemented his affection for her.

It was a vast territory which Frederick Philipse had gained, and over which he ruled; it extended from Spuyten Duyvil at the south to the Croton River on the north, and from the Hudson on the west to the Bronx on the east. It was to a large degree an unbroken forest, and there were said to be wolves even on Manhattan Island, and, of course, the Indians were many. When he came to the region where the Old Dutch Church stands, he found a place which the Indians called "Alipconck," meaning "a place of elms." Elms still flourish in that locality, but the name would seem to indicate that they were especially numerous at that time. The name Alipconck is heard no more, but time has not erased one other Indian name, for the stream that flows east and south of the Old Church is still called the "Pocantico," which means, we are informed, "a swift running stream between the hills." The Rev. Doctor John Bodine Thompson, who was one of the ministers of the church in the nineteenth century, from 1866 to 1869, says, in his address delivered at the Bi-Centennial referred to, that, according to the minutes, one of the deacons of the church in 1769 was Thomas Sampewa, and that his name indicates an Algonquin origin, and he further intimates that more than one Mohegan maiden became the wife of a paleface. Doubtless their descendants abide with us to this day.

With the assumption of British control, the immigration from Holland seems to have largely stopped, nevertheless Frederick Philipse found the good Dutchmen here. They were plain, practical people, of the middle class—hard-working men who had brought their Bibles with them, and had not left their religion behind. Dr. Storrs, speaking of the early American spirit, says of these Hollanders:

"Amid whatever straightness of poverty, amid whatever simplicity of manners, however unconscious of it themselves, they brought the immanent moral life which had made the morasses

at the mouth of the Rhine the center of a traffic more wide and lucrative, the scene of a history more majestic than Europe before had ever seen, and the seat of the first enlightened republic on all the circle of its maritime coast."

The name Tarrytown, which this place is now called, is, we believe, owing to these Hollanders. There has been a good deal of discussion as to the origin of the name, but there is today a quite general agreement concerning it. In 1678 Governor Andrus granted to the citizens of New York City a monopoly of the process of "bolting" flour, giving to them also the exclusive privilege of exporting it. Frederick Philipse was a citizen, and it would not be like him to overlook this opportunity to further improve his fortunes. He built a mill on the Pocantico, near where it empties into the Hudson, and to this mill the farmers brought their wheat, and as he had the right of exportation, he doubtless shipped it from his own docks. For this reason, the place was called "Tarwe-town," meaning "Wheat-town." Later, under English rule, it became "Tarrytown." The old mill where the wheat was ground remained standing, though in a dilapidated condition, until very recently. The most of the Dutch names attached to places or objects are now forgotten or displaced by other names. But still the people speak of "Kaykout," as they pronounce it, an elevation of some hundreds of feet to the east of the Hudson. The Dutch spelled it "Kijkuit," and pronounced it as only a Dutchman can. The meaning is "Lookout," and the place was a great point of observation during the Revolutionary War. It is now owned by Mr. John D. Rockefeller, who possesses hundreds of acres at this point, and has built on the Lookout a magnificent residence, which he is accustomed to occupy during the summer months. Mr. Rockefeller's acres would hardly constitute more than an island in the vast territory owned by Philipse.

But a few steps north of the old mill stands the house which Frederick Philipse built, called his "castle." It was not a large house as originally built, but unusual for the time, and must have been very impressive to the people living around. Its name and the fact that in the walls on the one side were embrasures for small cannon show that its builder felt that he had need for protection from possible enemies. The building still stands, greatly

altered and enlarged, but the original part is largely as it was. The present owner of the "castle" is Miss Elsie Janis, a well-known and respected member of the theatrical world. As bearing upon the abiding influence of the builder of the church, it may be mentioned that at the present time a new development to the north of the "castle" is taking place, bearing the name of Manor, as is so common today, and especially appropriate to this section, which is part of the manorial possessions of Frederick Philipse. The whole name is "Philipse Manor," which seems particularly fitting for a colony in that locality.

A few rods northeast of the house, up an incline, the church now known universally as "The Old Dutch Church of Sleepy Hollow" was built. It is not a large church, and is now very much as it was at the beginning. It is very strongly constructed, of the stones of the field, shaped as was found necessary in the course of the building. Its walls are thirty inches in thickness, its double-pitched or gambrel roof of timbers is so heavy that we would think that neither time nor storms could ever affect it. The sills of its windows were originally seven feet from the floor, and above them were iron cross-bars, all indicating, like the cannon of the castle, the feeling of the builder that protection was necessary. The window casings or facings were of small yellow brick, doubtless brought from Holland in vessels owned either by Margaret or Frederick. At the eastern end of the church was a high, octagonal pulpit, and above it a quite unnecessary and rather portentous sounding board, which might easily suggest to the people sitting below that the clerical light in the pulpit was in some danger of permanent extinction. At the right of the pulpit sat the Lord of the Manor, in a pew raised somewhat above the ordinary level of the floor, and covered by a silken canopy. At the left of the pulpit the Lady of the Manor sat in a similar pew. Opposite the pulpit was a gallery to which a stairs ascended from the body of the church, and branching off from the top of the stairs a small gallery on the north side. In later alterations the small gallery was removed.

A path led up the incline from the road to the door, which was at the southwest corner of the church, and anyone coming up that path on almost any Sunday before the Revolutionary War, and entering the church by this southwest door, might have seen

a sight very much like this: The bewigged domine in the high pulpit, beneath the threatening sounding board, the Lord of the Manor seated in his elevated pew on one side of the pulpit, shielded by his canopy from the domine's possibly thunderous eloquence in the pulpit above; his wife in a similar pew opposite, and, below, the plain people, on hard, oaken benches, without any backs, some of which still remain, and underneath the gallery at the southwest corner, the slaves, who, quite possibly, were brought to this country by Frederick's vessels. After the Revolutionary War, the "thrones," as they were called, occupied by the Lord and Lady of the Manor, were removed, and seats were made in their place for the elders and deacons.

The Lord of the Manor provided a suitable service for carrying on the worship of the church, especially the administration of the sacraments. There was and still is a very large and heavy silver plate, two beakers, also of silver, richly engraved, the larger one bearing the name "Frederick Flypse," and the other the name of "Catherine Van Cortlandt." The First Reformed Church of Tarrytown is the same organization continued, and at every communion service today the beakers appear. Further, the builder gave a baptismal bowl of silver, eight and one-half inches in diameter, and with the name "Frederick Flypse" inscribed on its rim. It is used at every baptism today, and it is impossible to tell how many hundreds and perhaps thousands of children have been baptized through the use of it during the last two hundred and thirty-one years. Mr. Philipse also gave the communion table, which still occupies a place in front of the pulpit in the village church. It is of black oak, inlaid with ebony; it is an extension table, and when drawn out reached almost from pulpit to gallery in the old building. About it of old, successive companies of communicants gathered when the Lord's Supper was served.

Two vanes surmount the church, one at either end. The one at the eastern end, so far as is known, was placed there by the builder at the beginning. It is formed by a capital V attached to the left side of a capital F in the following fashion, ⅄F, and standing for Vredrick Flypse. This was a brand mark on all his merchandise, and was especially his own. Washington Irving, with his gentle humor, cannot resist saying that the two vanes of

the church, like most ecclesiastical vanes, usually pointed in contrary directions.

One thing has puzzled the historians of the church, and that is that while it is pretty well settled that the building of it was completed in 1697, the bell in the little tower at the west end bears on it the date 1685, and tradition says was cast to order in Holland. The question has been how to reconcile these two dates. Some think that the church was finished at an earlier date than that commonly recognized, but the most affirm that the facts gleaned demonstrate that the date 1697 is correct. The generally accepted view today is that the church was a long time in building, that the bell was ordered at the start, and had to await the completion of the structure before it was hung in its place. It was not a hurrying age. They had all the time there was. The breezes that the hymn speaks of, which swept the ocean, were swift enough for them, while the fastest steamers are too slow for us, who are turning our thoughts toward aviation expectantly. The Rev. Dr. David Cole, in his historical address read at the Bicentennial of the church, asks humorously: "Why should an old-fashioned Dutchman be in a hurry about anything?"

The truth of the matter appears to be that this particular old-fashioned Dutchman had to hurry about a variety of things. His manor would make a fair-sized state, and a lord of a manor had a control of many things that was almost autocratic, and demanded close attention. The government desired that the colony should be settled and occupied as early as possible, and he is represented as furthering that end. He was a large ship owner; his mills, the one at Tarrytown and the other at Yonkers, required attention; he was the richest man in the colony; his political duties required care; it is plain that he was a very busy man, and that something had to wait. Why not the church which was the least imperative in its demands? This view is strengthened by a story given by Bolton in his history of Westchester County, and given a sort of endorsement by the Rev. Abel T. Stewart, in a sermon preached by him at the close of his ministry in the First Reformed Church of Tarrytown, May 13, 1866. It is evidently a story that had its origin in a remote past, for Dr. Stewart speaks of it as having been handed down from an old-time member of the church. The story is this: Frederick Philipse began to build the church;

laid its foundation; then there was a dam which required immediate attention if his work at the mill was to go on. He quit working on the church and built the dam. A freshet came one night and washed it away. Then he built another and a stronger dam, and a freshet came one night and washed it also away. He was troubled, and in his trouble was approached by an old slave, who told him of a dream he had had, and which was repeated for several nights, the purport of which was that the Lord was displeased with Philipse for stopping the work on the church for the sake of the dam. Let him go on and finish the church, then the dam, and the latter would stand. According to the story, the Lord of the Manor was so impressed by the dream that he followed the suggestion, and the dam finally stood. This little tradition may at least give countenance to the idea that this man of affairs was so pressed upon by them that he let the building of the church drag on for a series of years, and finally the little bell, had in readiness for so long, was hung in its place. It is interesting to note that this bell has inscribed on its sides this inscription: "Si Deus pro nobis quis contra nos?" the English translation of which is the very familiar words of the apostle, "If God is for us, who is against us?" That land in which the bell was founded had had an experience in its recent history that, with God on its side, the mightiest nation in the world was powerless against it.

One of the interesting possessions of the church is the old book of minutes, the earliest records. Through much use during the centuries it is now worn, torn, tattered. Fortunately for the church, the Rev. Dr. David Cole, who has been spoken of at different times in this paper, and who was an adept in translations from the Dutch, undertook about the year 1900 to put into English these records. This he did with much labor and painstaking care, and the translation was published by "The Yonkers Historical and Library Association." It now serves every purpose, and the original book, fast falling to pieces, is tied up securely and deposited in a safe, where it is never disturbed. On one of the covers is imprinted this sentiment:

"Een Draght maakt magt
Maar twist verquist."

We read that the first part of this sentiment had been inscribed more than a century before on the banners of New Netherland. A cramped translation of it might read, "Unity makes might, but discord squanders." Very likely it is a translation of the Latin motto of the provines, "Concordia, res parvae crescunt; discordia, maximae dilabuntur." Consciously or unconsciously, the framers of the Declaration of Independence, in Philadelphia in 1776, were affected by the same spirit that uttered itself two centuries earlier in Holland, and they expressed the same truth in other words.

The old record book itself informs us that no minutes of the church were kept prior to the year 1716; at best, the information to be obtained from the reading matter of those records is very small. The book, to the largest degree, is a list of the elders and deacons, members, marriages and baptisms down to the year 1775, when it practically ends. Just this one interesting item is given in it concerning the historical relation of this church to other churches of the same denomination; it simply says that in 1715 the Philipsburg congregation entered into an agreement with the people of the Manor of Cortlandt, bordering on the north, by which the two communities shared the services of the minister, the former paying three-fourths and the latter one-fourth of the expenses incurred. This church is in existence today as the Church of Cortlandtown. With no other has the Old Church been related in its long history.

We could wish that we had fuller accounts of the ministers, or domines of the church. Naturally the next thing after the building of the church, was obtaining a minister. This was not easy as the ministers were few. We would suppose that the man required must necessarily be a Hollander, yet the one whom they invited to come to them three or four times a year, and preach to them, and administer the sacraments, was not a Hollander; his name was William Bertholf, and it was under him that the church was organized. He served several churches in the way he ministered to this one, coming, as said above, three or four times a year. In the intervals the officer of the church of that day, called the voorleser, conducted such services as were held. Domine Bertholf continued his work here until 1724, and during his min-

istry about one hundred and sixty names were added to the church rolls. His successor is not known. Intermittently the services of various ministers were rendered, and there is special tradition of their coming on horseback from Hackensack. The next name upon the tablet set in the wall of the First Reformed Church of Tarrytown is that of Johannes Ritzema. He was minister at Philipsburg, at Harlem, the Manor of Fordham, and the Manor of Cortlandt, evidently giving some of his time to each. An interesting fact is that he was one of the original ten trustees of King's College, now Columbia University. He continued his work in these various places until the outbreak of the Revolutionary War when he removed to Kinderhook where he died in 1794.

It would seem that while the building of the church was completed in 1697, and the organizing at that time, it had no settled minister until 1785, a period of nearly a hundred years. At that time the Rev. Stephen Van Voorhis was called. In the traditions of the people, one principal thing distinguished his ministry. He came in May, 1785; and in September of that year he baptized Lovine, child of Solomon Hauws and Lovine Hammon, and in doing it used the English language, and, if the Dutch were really slow, there was no exhibition of it then, for the act gave great offense. It was not held that it vitiated the baptism, but it was an unheard-of thing; it was almost canonically wicked. In addition to that the apparently unrepentant minister kept the minutes in English. It is hardly surprising that his stay was not long; three years ended his term.

Frederick Philipse died in 1702, about five years after the completion of the church, and is buried in a vault under the floor immediately in front of the pulpit. Thirty years later the vault was again opened and the mortal remains of Catherina were laid by the side of her husband. In its beginning the church owed much to her, and her interest did not cease when the structure was finished. The following record, taken from the old book of the minutes, will serve to show this: "First and before all, the right-honorable, God-fearing, very wise and prudent, my Lady Catherina Philipse, widow of Lord Philipse of blessed memory; who have promoted service here in the highest praiseworthy manner." In this vault under the church floor were buried also the

men members of the Philipse family down to the Revolutionary War. The descendants of Philipse at that time were Tories, and all their property became forfeit to the State, and the deed the church holds was given it by the Commissioners of Forfeiture. Its legal title, however, was not changed by this act. It was then, and for many years after, "The Reformed Protestant Dutch Church of Philipse Manor." An act authorizing religious corporations to change their name was passed in 1853. Of this the church here took advantage, pleading that the name was "incongruous and inconvenient," and dropped all reference to Philipse Manor from the title.

During the Revolutionary War, Philipsburg was a very troubled region, but the common people were patriots. On the hill just over the border of the old burying ground is a redoubt that was thrown up during that War, and in recent years a monument to the patriots of the Revolution who came from this place was erected here. On its sides it bears the many names of those from the region around who offered themselves for the service of their country at that time. Washington makes one reference to the church in his diary. On the second of July, 1781, he started on his march from Peekskill to New York, and says in that diary: "I made a small halt at the new bridge over the Croton, about 9 miles from Peekskill; another at the church by Tarrytown till dark, 9 miles more." A little further along he must have passed the place where Andre was captured the year before, whose sentence he had refused to commute.

The old burying ground sloping upward from the church, and in part surrounding it, is an interesting spot, with its many leaning, crumbling headstones, and with the quaint inscriptions on a number of them. The ground has been used as a burial place at least since the year 1650; without doubt for full fifty years before the church was built. Here mingles the dust of many generations. The small and the great are here. The "rude forefathers of the hamlet" sleep here; the dust of the slaves, of the soldiers of three wars, of the generations as they have followed one another, is blended here. Doubtless every part of it has been used over and over again, a fact that is impressed upon the grave digger of today as sometimes he opens a grave in what seems virgin soil and comes at last upon some relic of one long since departed and forgotten.

Just over the border of this ground is the grave of Washington Irving. It would hardly be possible to finish a paper of this kind and about this place without at least a brief reference to him, for he has put the whole region upon the map, and has helped to make the church a shrine by his references to it. On the very first page of the Old Church minutes is the name of Wolfert Ecker as that of an elder in the church. He was the builder and owner of "Wolfert's Roost," or "Roorst," which came into the possession of Washington Irving, and where he built his home, known to everyone as "Sunnyside." Some of the descendants of the original settlers are not yet quite able to forget that he was the real Diedrich Knickerbocker, the author of the authentic and veracious history of New York under the three Dutch governors, and, lacking the author's sense of humour, they are a little resentful of the pictures he drew of the old time Dutchmen. It is not so very long since one of these, an aged man simple and slow of speech, said in all soberness, "Washington Irving told me himself that it wasn't more than half true." One can imagine the mischievous gleam in the eye of the humorist as he made that acknowledgment. At that Bicentennial which has been referred to several times in this paper, Hamilton W. Mabie, at that time one of the literary lights of this country, said that Tarrytown was "fortunate in being the scene of one of the very few legends which this new country possesses." Whether that legend of Sleepy Hollow is a pure creation of the great writer, or whether he grasped at something that was in the air we may not be able to say, but it is an unforgettable story, and is linked in with the Old Church. It was over the bridge that spans the stream that sweeps about the church that the headless horseman desperately rode when he threw his head at the terrified schoolmaster on that awful night; it was in the church that Ichabod Crane led the singing, and we recall how taking is the picture sketched by that wizard of the pen of the little building on its knoll, and of the simple ways of the country maids and their friends of the other sex, in the intervals between services in the old burying ground of a summer Sunday. Every year Irving's grave is visited by increasing numbers, and more and more there is a demand to see the interior of the church of which he wrote, and a demand to hear the story of it. Sleepy Hollow was the creation of Irving; the Sleepy Hollow Cemetery in which he lies

gets its name from his story, and the name "Old Dutch Church of Sleepy Hollow" would never have been applied if it were not for him.

History and romance both attach themselves to this building. It is in a good state of preservation, structurally as perfect apparently as it was at the start; it seems possible that it may last for other centuries. An occasional baptism, or marriage, or funeral is held there. And in the late summer and early autumn a few services are conducted every year on Sunday afternoons, to which men come from near and from far, sometimes crowding the ancient walls. And on such occasions the little bell with those significant words cast in its substance, "If God is for us who is against us?" rings out with an uncracked voice from its tiny tower. May it continue to send out its challenge for ages to come!

The Church of the Manor of Fordham

(*From an address by the Rev. Thomas De Witt, D.D., at the dedication of new church building, October* 10, 1849.)

THE settlements in the southern part of the county of Westchester were commenced during the Dutch Colonial government. Bordering on Manhattan Island and Long Island, where the first settlements were made, it invited the attention of those desirous to purchase tracts of land, or to engage in agricultural pursuits. As early as 1639 Jonas Bronx, a Hollander, made a purchase from the Indians, and obtained a patent from the Dutch Governor for a tract of land in the present town of Westfarms. The River Bronx derives its name from him. He died a few years afterwards, and shortly after the transfer of the colony it passed by sale from the hands of the Dutch proprietaries, and came soon into the possession of the Morris family. The town of Yonkers adjacent derives its name from Adrian Vanderdonk, who was distinguished in the early annals of New Netherland, and of the Colony of Rensselaerwyck, who wrote a history of New Netherland, published at Amsterdam in 1655, a translation of which is found in the New Series of the Collections of the New York Historical Society. The epithet of "Jonker"

was prefixed to his name, which means young gentleman, and is appropriated by the Dutch to the heir of a family. He purchased a tract within the present town of Yonkers from the Indians, and also comprising what was afterwards known as the manor of Fordham. Vanderdonk died about 1655 or '56. This last tract was sold by his widow to her brother, Elias Doughty, and by him conveyed to John Archer in 1667, who obtained a patent from Gov. Lovelace, distinguishing it as the manor of Fordham. After a few years it became the property of Cornelius Steenwyck of New York, a distinguished citizen of New York both under the Dutch and English Governments, a ruling elder of the Reformed Dutch, and Mayor of the city under the English government. He, by will, in 1684 bequeathed his property of the manor of Fordham to the consistory of the Reformed Dutch Church of New York in perpetuity, for the support of the ministry of that church. The consistory continued in charge of it until 1753, when they applied for and obtained a special act of the legislature which was confirmed by the King in council, authorizing them to sell the said property, and to invest the proceeds for its appropriate use. The difficulty connected with the management, and some conflicting claims which had arisen, and the comparative unproductiveness of it, induced them to this measure. The sum for which it was sold, when compared with its value at the present time, would be deemed a mere trifle. This will account, among other reasons, for the close connection of the church of Fordham with the church of New York, and the pastoral supervision which the ministers of the latter church extended to it for a long succession of years.

In May, 1696, there appears to have been organized by the Rev. Henry Selyns, under the authority of the consistory of New York, a consistory at Fordham in connection with a church organization. Domine Selyns, perhaps the most distinguished of the early ministers, married the widow of the Hon. Cornelius Steenwyck, who bequeathed the property at Fordham to the church of New York, and appears to have taken a deep interest in behalf of the congregation, and to have visited them occasionally to preach, and administer sealing ordinances. His successors, the Revs. Dubois, Boel, Ritzema, and De Ronde, also visited and supplied them from this time until the Revolutionary War. It

was not known till recently at what time the first church edifice was erected. It was ascertained that in 1724 it was standing. It now appears that it was built in 1706, as in taking down the old edifice which gave place to the new one now completed, a stone was found with the inscription of this year. It appears that the church at Fordham was one of the earliest organized churches and one of the first houses of worship erected in the county. They were preceded by the church and its house of worship in Philipse' upper manor, now Tarrytown. The church in that place was organized in 1692, and the house of worship was built in 1699. This time-honored edifice still remains, and is doubtless the oldest of the kind in the state. The correspondence of the early ministers of New York with the Classis of Amsterdam refer to their visits to both of these churches.

The population of the southern part of the county of Westchester was derived from different sources, yet all mingling together in the common faith and sympathies of Protestantism. The colonists who came from Holland were brought up in the faith for which their fathers had waged an unequal yet finally successful struggle against imperial and papal power. No country presents annals so replete with thrilling and interesting matters as Holland. She furnished the first picture in Europe of a representative federal republic foreshadowing the genius of our American Republic. She became the asylum of the oppressed Protestants of other lands. Many of the persecuted Huguenots and Walloons became domesticated among them, of whom it is apparent, from their names, that a number were among the first emigrants from Holland to America. Not far from Fordham, in the present town of Westchester, there was a Puritan settlement formed as early as 1650. They emigrated from New England, and as it was viewed by the Dutch government as connected with a design to claim territorial jurisdiction by the English, it gave rise to diplomatic controversy. All the Dutch Colonial government sought was the acknowledgment of their jurisdiction, and in such case promised them all protection and provision for their welfare. They brought with them the pure faith and simple worship of their fathers and brethren. About the year 1690, shortly after the revocation of the edict of Nantes, a party of exiled Huguenots, fleeing from crushing and exterminating persecution, came to this country and

purchased a tract in what is now the town of New Rochelle, named after their beloved Rochelle in France, so long their fortress and refuge in the seasons of their calamity. They were godly confessors of the truth, and interesting incidents are handed down commemorative of their faith and piety. Precious seed was thus sown from these various sources, and we trust a blessing will abide, and that it will not be lost, while grace insures the crop. Among the family names of former time, and even yet in the present day, may be traced these sources. The Huguenot and Walloon names of Vermilye, Deveau, Turnure, Secord, and others; the Dutch names of Dyckman, Vervalen, Bussing, and others, as well as those manifestly of English origin, attest this.

The church, as already observed, was occasionally supplied by the ministers of the church of New York until the Revolutionary War. The period of the Revolutionary War brought with it a scene of physical and moral desolation, peculiarly as the locality was exposed in its border state between the English and American armies. In 1800 a resolution was passed by the Classis of New York to encourage and countenance the church in the manor of Fordham, which had been reduced during the war, by assisting and supplying them. In 1801 the building recently occupied, and which gives way to the one now (1849) finished and dedicated, was erected. The Rev. John F. Jackson, at that time minister of the church at Haerlem, supplied them with ministerial and pastoral services occasionally, and to some extent until 1819, when he relinquished the charge of the church at Haerlem and took oversight of the church at Fordham until the time of his death, about ten or twelve years since.

THE REFORMED PROTESTANT DUTCH CHURCH OF KINGSTON, NEW YORK

By

GILBERT D. B. HASBROUCK

UNDER THE DUTCH

THERE is no idea of progress in the civic life of the world that may not be hitched up to some material thing. Indeed when Spinoza's great logic went searching for God it found Him in a predicate of substance. The material thing under consideration, nearly three hundred years back in local history, is the piece of ground dedicated midway in the 17th Century to the service and church of God by the immigrant Dutchmen who settled at the Ronduit.

That piece of ground, when in 1658 the early Dutch settlers were advised by Peter Stuyvesant to put a palisade between themselves and the savages, lay inside the stockade and, on a map thereof made in 1659 by the clergyman and surveyor John Miller for Governor Colonel Benjamin Fletcher, was located at the northeast corner of the intersection of Wall and Main Streets. No written title to this land out of the aborigines has come to light, but, because the colonists were oppressed by the Indians, Governor Peter Stuyvesant came to Wiltwyck on May 29, 1658, and, early in June, he was visited while the stockade was in process of erection by a band of savages who gave him the land on which the village was commenced as a present "to grease his feet as he had taken a long and painful journey to visit them."

On this land inside the stockade in 1661, the immigrants built a small, convenient, substantial church of logs. Subsequently the

church purchased a half acre lying north and east of the land above described for a burying ground. The church organization in the year 1712 petitioned the Governor for a charter, and later, November 16, 1719, received a patent for the original site of the church and "for the ground and cemetery or burial place mentioned in the said petition under the yearly quit rent of one peper corn if demanded."

That site and the site of the old Kingston Court House are divided only by Wall Street and a stone throw. There is a rivalry of momentous historical importance between these two sites. On this latter site the Fourth Provincial Congress convened to adopt and adopted the Constitution of the State of New York. Here General George Clinton, the first Governor of the State of New York, was inaugurated; here the first legislature of the State met; and here the great John Jay came as Chief Justice of the State to open the first term of the great court of original jurisdiction, the Supreme Court, and to organize the grand jury which, in a charge of lofty patriotism and profound philosophy, he did.

The Reformed Church is the Reformed Roman Catholic Church, for that was the church of Europe and of Holland until William the Silent of Orange ascertained that the cruel Philip II of Spain had determined to massacre all of his dissentient fellow countrymen in the Netherlands.

William took up the gage of battle for all the ages for religious liberty in 1567, and that war between the Netherlands and Spain continued until the truce of 1609. Europe was rocked for thirty years more by religious wars which culminated in 1648 in the treaty of Westphalia, which recognized three religions, the Roman Catholic, the Lutheran and the Calvinist.

For over forty years prior to the making of that treaty Holland had won and practiced religious freedom. So the little church at the corner of Main and Wall had built into it the memory of eighty years of war with all its cruelty, oppression, intolerance, assassinations, murders and the infamous Spanish Inquisition. It had, too, built into it the great victory wherein was won that universal principle without which life is not worth living, with which the progress of civilization has been identified, religious liberty.

From the Dutch Reformed Churches in America the people learned religious tolerance. Indeed the world learned it from the Dutch. After thirty years of war against the Roman Catholic enemies of his country, William the Silent put the quietus on Protestant revenge by declaring "You shall offer no let or hindrance to the Roman Churches." A new beatitude.

The divorce of the Church from the State and the recognition of the established principle of religious liberty shone, too, from the little church and brightened the path of history until they found lodgment in the Constitution of the United States.

That man who would put second the historic importance of the little church site possesses no philosophy to reveal to him that upon the principles for which the little church stood the Constitution of New York was reared.

Where did the Fourth Provincial Congress that adopted the State Constitution find the tolerance to reject the constitutional proposition of John Jay that all Roman Catholics should be excluded from holding lands or public office but from the liberal-minded liberty-loving Christians who constituted the Dutch Reformed Church of New York?

In 1652 Thomas Chambers obtained a grant of land from the Indians, and as early as 1654 came with several Dutchmen from the manor of Kiliaen Van Rensselaer and settled at the Groote Esopus. The settlements continued, and the settlers were without religious instruction except that they held divine services on Sunday. One of them, the voorlezer, read the Heidelberg Catechism or something out of the postille or commentary.

Andries van der Sluys was the voorlezer. On August 11, 1658, Governor Peter Stuyvesant wrote to Sergeant Lourissen at Esopus that Domine Hermanus Blom had arrived in New York on "de Otter" and he, Stuyvesant, had asked Domine Megapolensis to conduct Domine Blom to Wiltwyck. Upon their arrival Domine Blom preached to the congregation, and Jacob Jansen Stoll, Thomas Chambers, Juriaen Bestvaal on August 17th, replied to "their noble very worshipful honors to the Honble Director General and Council of New Netherland" that Domine Blom had satisfied the Wiltwyckians very well, and asked that he might be properly appointed their pastor.

He was called as such in August 1659. The laws of the church provided, since there were no facilities for his examination and ordination in the new world, that he should return to Holland to pass such requirements. It took nearly two years for him to return, duly qualified, to his pastoral work at Wiltwyck.

Meanwhile the relations between the whites and the Indians became strained. In September some of the Indians were employed by Thomas Chambers to husk corn and, at their request, he furnished them at the end of the day with some brandy. They grew noisy during the night and a party of Dutchmen armed proceeded to the place of merry-making, and shot and wounded several Indians. This act of hostility was followed shortly afterward by an ambuscade by the Indians of a company of soldiers who attempted to reach the Strand in an effort to communicate with the Director General at New York. What is known in the history of the State as "the First Esopus War," was on. Shortly afterward the Director General Governor Peter Stuyvesant came to Wiltwyck with a company of soldiers and some Mohawk Indians to subdue the Indians but they had retreated into their fastnesses and were not to be found. The settlers were advised by the Director to withdraw from their farm houses, and to form a stockade, and build new houses within it.

Domine Blom married Anna Brookhuysen, of Amsterdam, on January 3, 1660. After his coming, his congregation consisting of sixty or seventy people undertook to build a parsonage for him. The Church and the State in those days in the new country were not so separated but that the court ordered the costs to be paid by the levy of a tax upon lands and upon persons having no lands. The land tax having failed, the ordinance, therefore, directed an excise tax of four guilders on every tun of strong beer, sixteen guilders on a hogshead of French wine, six guilders from each anker of Spanish wine, brandy or distilled liquors.

The agreement between the congregation and the minister was that he should be paid an annual salary of 700 guilders, a house and farm, and the planting thereof. The village grew, and the congregation with it, but Governor Stuyvesant, in the first Esopus war, took twenty Indians captive and, instead of returning them to their tribe, sent them in slavery to Curacoa, out of

which conduct grew the great tragedy of the church and of the pastorate of Domine Blom.

The Indians, in their negotiations with the Governor over the acquisition of additional land, always interjected an inquiry as to where their brothers were who had been captured and when they would be returned to them. Stuyvesant never answered the inquiry.

The Indians gave no sign of the secret revenge which animated them. They found means of access to the stockade, played with the children, and lulled the inhabitants into a sense of security, when all of a sudden on June 7th, 1663, they sounded the war whoop, murdered nine men, beside three soldiers, four women and two children and took thirty-four women and children captive and burned twelve houses. Of this calamity the pastor wrote to the church authorities at Amsterdam, September 18, 1663, in part as follows:

"There lay the burnt and slaughtered bodies together with those wounded by bullets and axes. Their last agonies and the moans and lamentations of many were dreadful to hear. . . . We must behold God's flock taken away into captivity by the heathen and Death came in unexpectedly by the windows and cut off the children from the highways and the young men from the streets. . . . And with Jeremiah, O, that mine head were water and mine eyes a fountain of tears that I might weep for the slain of my people; for the dead lay as sheaves behind the mowers. . . . The Indians have slain twenty-four souls in our place and taken forty-five prisoners of whom thirteen are still in their power."

Under the English

Domine Blom wrought and preached at Wiltwyck until 1666, when his wife became ill and went to New York, where she died. The sovereignty of New Netherland had meantime, on the 8th day of September, 1664, passed into that of Great Britain. Domine Blom, homesick and heartsick, in 1667 gave up his charge at Wiltwyck and sought, besides the consolations of his Lord and Master, those of his old friends and the home land. He sailed for home in 1668, and in the following year he appeared before the Classis of Amsterdam presenting his letter of dismissal from the church of Esopus, adding a prayer to the church authorities that his

salary in arrears should be granted him. No just estimate of the work of this God-fearing servant of God could be made without contemplating the privations and dangers amid which his work of loving Christian service was carried on. The land had not yet been cleared; savages lurked and despoiled and threatened the immigrants. He had little assistance in the discharge of his religious duties. In a correspondence relating to a conflict between the religious and civil authorities over the right to control the estates of intestates, Roeloff Swartwort, Thomas Chambers, Tjerick Glaesen DeWitt, and Gysbert Van Imbrough wrote the Director General that "No deacon before or during our time has been elected who could either read or write."

The Dutch Government of the new country was at best an experiment. It was not that of the Dutch Republic but was, as said by John Fiske, "A Government, not of the people, by the people and for the people, but was a Government of the Director General and Council of the West India Company." It was rather that of a feudal than of a democratic type.

Nearly three centuries have passed away, and the memory of Hermanus Blom still lives, cherished by the descendants of those who constituted the congregation of his first church.

May we not rejoice, as we take leave of him, to realize that no disappointments, no disasters could keep him from the services of his Lord and Master, and that ten years after presenting his letter of dismissal from Kingston, he was still preaching the word at Woubreugghe in his home land.

When Domine Blom left, March 5, 1667, Wiltwyck, the Colony, had been quite two years under the English rule. War in 1665 had followed the English overthrow of the Dutch rule in New Netherland with the French siding with the Dutch. In 1670 Charles the Second made a secret treaty with King Louis wherein King Charles agreed to profess the Roman faith and join the king of France in making war against the Protestant Dutch Republic. The war upon the seas favored the Dutch so much that the Dutch Commander Evertsen, arriving in New York on July 30, 1673, received its surrender on August 9th, and the Orange was again "boven."

No deep analysis is necessary to demonstrate that the atmosphere, which was far from agreeable to Domine Blom, contained

no allurement to the young domines to seek a career in the new land. Thus until the resumption of the Dutch rule in 1673, and for four years afterward, no stated pastor came to Kingston, for the name of Wiltwyck had been changed September 26, 1669, by the local council.

September 6, 1667, William LaMontagnie petitioned the court for salary, because of the absence of a pastor, for acting as forereader and foresinger. He was paid 500 guilders a year light money beside his salary as foresinger, and was given free rent of one half of the upper floor of the village house.

The old church had to rely for pastorly ministrations on the friendly offices of the Rev. Gideon Schaats, of Albany, Domine Megapolensis, and Nicholas VanRensselaer, who had not been regularly ordained and licensed. As soon as the Dutch silenced Fort James and the Council of War commenced to function for civil government, the magistrates of Swanenburgh, a new name for Kingston after Commander Evertson's ship, petitioned the classis for a minister for Swanenburgh, Hurley and Marbletown. The Dutch rule lasted until the summer of 1674 when, by the treaty of Westminster, the Dutch Staats General surrendered New Netherland to the British. Colonel Edmund Andros became the new Governor and, on September 27, 1674, the three churches petitioned him for permission to call a minister. Such permission was granted by the Governor provided that the Classis of Amsterdam gave direction "for one that can preach in English alsoe."

The Classis sent over the Rev. Laurentius VanGaasbeek, graduate of Leyden University, who found upon arrival here September 18, 1678, Peter Tesschenmaeker, a Bachelor in Divinity, who had been engaged by the consistory as candidate or vicar until VanGaasbeek's arrival.

The church at Kingston then numbered eighty members, at Hurley thirty, and Marbletown twenty. When the Domine wrote the Classis at Amsterdam, October 25, 1679, the membership in the three churches had grown to 180, and meantime, to use the language of the Domine himself, "The Kingston congregation has already shown their zeal by building a handsome new church sixty feet long and forty-five feet wide."

The bounds of his life were soon set. He died in February 1680, a worthy successor of Domine Blom. He left a widow,

Laurentia Van de Hellenaer. She was the good angel of the community, and on October 17 she wrote the Classis of Amsterdam "That I have learned that my brother-in-law Weekstein is inclined to take my husband's place, and I wish he may be delegated in preference to anybody else to come to this foreign land and console me." She was not to be denied either by the congregation at Kingston, the Classis of Amsterdam, or the Governor of the Province. She knew the genus man and, in time, she married the celebrated Thomas Chambers, lord of the manor of Foxhall, and the leading burgher of Kingston, and when he died in 1694 she married a third time, that God-fearing citizen, Wessel TenBroeck. If she had been his first wife I should not have escaped being of her posterity. Domine Weekstein served the congregation and his church in Kingston faithfully until March 17, 1687, when he was called to his fathers.

Three months after Weekstein's death the church entered into an agreement with the Rev. Laurentius Van de Bosch to serve the church as pastor. Of his pastorate Chaplain Hoes, who has written a very comprehensive history of the early church, said, "It is well to draw the veil of silence over the testimony 'presented against him before a council of the Dutch Ministers of Albany, Schenectady, New York and Long Island on charges of slander, cruelty to his wife, disorderly conduct, intoxication, subornation of perjury, and the grossest immorality.' The interest of truth and history can well tolerate its suppression."

It is apparent that Van de Bosch was not of the church. He was its enemy and deserves no place in its history. Upon his separation from the pastorate the voorlezer carried on services in the church. Meantime the English Protestants revolted from the rule of James Duke of York, who had become King upon the death of Charles Second, and who had undertaken to bring England into harmony with the church at Rome. One result of the revolution was the making of William of Holland, and Mary, the Protestant daughter of James, King and Queen of England. James, in the face of the revolution, fled to France and was received and recognized as King at St. Germain by the French King Louis.

For such cause England and Holland declared war upon France and that war continued until the peace at Ryswyck, in 1679. Mean-

time the church at Kingston, in 1692, called from the Classis of Amsterdam the Rev. John Peter Nucella. During the continuance of the war Rev. Godfridus Dellius wrote to the Classis of Amsterdam, "I do not know whether letters . . . written to you about the pitiful state of the churches in the Province of New York . . . and of the ministers in particular have ever been received by you because so many ships have been taken by the French." Nevertheless Nucella, "A man of good report, of studious habits, of excellent gifts, Godly walk," reached Kingston in 1695, and served his parishioners faithfully. But he baptized children in private houses not in accordance with the 56th Article of the Synod of Dort; he absented himself on one Sunday to preach at Catskill, and suspended members of the consistory from the communion. The Domine was severely criticised in his congregation on account of such conduct and, resenting it, left for New York where he remained six months.

While there in 1697 he assisted in the service of the Episcopal Church incident to the installation of the Rev. William Vesey as the first rector of Trinity Church. Through the good offices of the Dutch ministers of New York, Nucella became reconciled with his congregation and returned to Kingston in 1698. He took up the pastoral relation with his flock and served them until 1704 with characteristic spiritual devotion. In that year he accepted a call to London to serve in the Dutch Royal Chapel of her Majesty, the Queen.

Edward, the viscount Cornbury, was commissioned in 1702 Governor of New York by King William, and after his death his appointment was confirmed by Queen Anne. The departure of Domine Nucella left the Dutch Church of Kingston without a minister. Cornbury's solicitude for the souls of the Dutch inhabitants was profound according to a report of William Vesey, the Trinity Rector, on the condition of the church in Ulster County. The Governor sent the Rev. Mr. Hepburn to minister to the Dutch flock at Esopus. He was not graciously received nor enthusiastically supported, so the Governor wrote the gentlemen of that place: "Mr. Hepburn, who is a minister of the established church of England, and sent by His Excellency to administer the gospel to you in his vacancy, ought, I think, at least to be provided for as well as *a dissenting minister to the church who*

is only tolerated to exercise the unestablished religion he professes."

Officialdom regarded the Protestant Reformed Dutch as dissentient, and the exercise by them of their faith a matter of toleration. Be it so. As has been demonstrated, the Dutch Church set the example for and earned the right to toleration. After the departure of Hepburn on August 10, 1704, the Governor commissioned and licensed Stephen Gracherie, a native of Marrinne, France, but described by Domine Beys as "Englishman," to read the services of the low Dutch Church at Kingston and to keep a reading and writing school. Prior thereto and on June 26, the Consistory of Kingston applied to the Classis for a minister "orthodox and capable one provided with those necessary gifts of erudition and a pious life." It examined, ordained and sent Henricus Beys, of Dordrecht, student of theology and medicine at the University of Leyden. He arrived at New York January 1, 1706. The attitude of mind of Governor Cornbury towards the Dutch Church was not mollified by the treatment of Domine Hepburn, of the church claiming establishment in the colonies, by the Dutch congregation.

Domine Beys, owing to the winter and the ice, was compelled to remain in New York. On February 23, a committee from the consistory of the Kingston Church composed of Colonel Henry Beekman, Cornelis Kool and Captain Egbert Schoonmaker, after the breaking up of the ice in the river, arrived at New York to escort the minister to Kingston. Before leaving New York they went to pay their respects to the Governor, and to inform him of their intention of journeying to Esopus. The Governor forbade them to leave New York unless Beys took out a license to preach from him, and informed the Domine if he attempted to preach without it he would banish him from the Province in accordance with a certain law. Colonel Beekman and the Domine reminded the Governor of the customs, laws and privileges of the Dutch Reformed Church. The Governor disdained to listen or answer but ordered them to keep silent or withdraw. Beys was far from being a strong man but he had behind him strong able men, Dutchmen who knew their rights and dared to maintain them.

While still in New York it was determined by the Domine and members of the consistory that he would not accept a license; that they would battle for the recognition of the ancient customs, laws and privileges of the church.

There has arisen no contest, between the people of the colonies and any of their governors, having a more far reaching effect than that involved in the attempt of Cornbury to deprive the Dutch Church of its liberty. The fight of the old Dutch church at Kingston for freedom of worship constituted the loftiest effort of any of the peoples of the colonies. It stamped the Dutchmen of the Protestant Dutch Reformed Church as the great men of the days forerunning the independence of America. Upon the principles involved in the question whether Domine Beys should sue for and take out a license from Governor Cornbury to preach at Kingston hung the future of religious freedom in America.

The right to worship God in accordance with the dictates of one's own conscience is the superb and paramount right developed in the course of civilization. From the cross of Christ to the present hour the recognition of it has blazed the way of human progress and of all civil and religious liberty.

The names of the members of the consistory of the church who guided and supported Beys in his contest for the right to preach without a license should be ever treasured in the hearts of the liberty-loving of the land, and particularly of the Reformed Dutch Church. They are:

Elders	Col. Henry Beekman	Deacons	Jacob DuBoys
	Capt. Egbert Schoonmaker		Joannes Schepmoes
	Cornelis Kool		Peter Boys
	Teunis Ellesen		Mathys Louw

The Governor held no reverence for and paid no respect to the VII Provision of the terms of capitulation by Peter Stuyvesant which provided that the Dutch should enjoy freedom of worship in church discipline and divine service.

The Consistory and the Domine then entered upon a campaign to vindicate the right of the church to its freedom. They requested their reverend brethren of New York to meet with them, Domine DuBois and Antonides with their Consistories, Colonel DePeyster, Messrs. Delancy and Staats, Colonel Jacobus VanCortland and

Messrs. Valkornier and A. Gouvernier. They assembled on the 29th of February. The meeting resolved that, "A license could nor should ever be accepted."

A further result of the meeting was the requesting of Valkornier (Falconier) to intercede for them with the Governor. Falconier, however, failed. Next the assembly resolved that Jacobus VanCortland, S. Staats, A. Gouvernier and Domines DuBois and Antonides should constitute a committee to request the Governor's Privy Council to bring the case to the attention of the Governor. This was done by Adolph Phillips and Rip VanDam, members of the Council. The Privy Council pressed the Governor to produce the law warranting his threats and the necessity for a license upon the part of the Dutch Ministers. The Governor produced "special instructions" from her Majesty, the Queen, relating only to the English Episcopal Church. The position of the Governor became ludicrous. He had no law to stand on. On the 7th of June, after persistent urging on the part of Colonel Schuyler and Abraham DePeyster, the Governor permitted Domine Beys to perform his duties freely and openly at Kingston.

Thus the greatest victory over tyranny and for liberty was won. That victory put to use a phrase of Tennyson—The Dutch Church in Kingston "foremost in the files of time."

The principles which determined the victory, beyond the articles of capitulation required by Governor Stuyvesant, are very ably stated by Judge William Smith in his History of New York, pages 335-350. The basic one was that the laws relating to the established church of England did not comprehend the churches of her colonies.

The life of Beys is of no moment except in so far as his personality was involved in the most significant event in colonial history.

Beys was unsatisfactory as a preacher and went eventually into the Anglican Church, and afterwards repented before the Classis of Amsterdam and was reinstated. He was weak but still an instrument of God in working out his Providence.

The church of Kingston, Beys having left it, applied to the Classis of Amsterdam for a pastor and teacher, on March 3, 1710. The Classis extended a call to Peter Vas, of Amsterdam, and or-

dained him to the ministry. On December 19th he arrived at Kingston with his wife and children and was received "with great joy by the magistrates, the consistory and congregation." He was the last Dutch minister to come from Holland to Kingston Church accredited by the Classis of Amsterdam. He was forty-eight years old when he came, and had been a candidate for the ministerial office for twenty-seven years. It was during his pastorate and in 1719 that the charter of the church was granted. The Dutch in this period of the colony occupied the place of neglect so far as the civil authorities were concerned. The tendency was ever towards the English way of doing things and the supplanting of the Dutch way. The Dutch worshippers at Kingston were content to cultivate their farms, brew their beer, sit beneath their own vines and fig trees and seek consolation for the ills of life from a source above the civil government. Domine Vas, able, tactful, God-fearing man that he was, held ever the cross of the Redeemer before their eyes and set them upon things above, shared their sorrows, bore their burdens, ministered to them in their trials, and rejoiced with them in their days of pleasure.

He kept the ever faithful tenor of his way until age and infirmities lessened his capacity. It was then that John VanDriessen came into the neighborhood and commenced, without ordination or license, to do acts of ministry.

To meet existing conditions (for the churches of Hurley, Marbletown and New Paltz were served from Kingston), the Consistory called in 1732 the Rev. George Wilhelmus Mancius from the church at Schraalenburgh as colleague for Domine Vas. He lived until 1752, dying at the advanced age of ninety-four years. It was during their pastorates that the church had outgrown its edifice. The number of its membership had reached, in the year 1753, about 1,400 souls.

To meet its growth the church edifice was enlarged so that its dimensions became sixty feet square and at the entrance of it was built a "doop huys." It was an appendage to a building which was frequent in those days. It was designed for catechetical and consistorial purposes and as a lobby or anteroom. There the congregation met and visited before and after service.

Domine Vas lived to see the French and Indian war, and the English appeal to the Dutch Protestants to help them against the

threat of the French domination of the North American Continent. The Dutch responded to the appeal and made a contribution of heroic support. The Dutch were the best soldiers in the world then. The fighting qualities displayed in the South African war by the Boers of the Veldt demonstrate that the Dutch still continue as superbly able as when Caesar leaned upon the Batavian cohorts for assistance to subjugate the world. Trevelyan, an English author of the American Revolution, says that the Dutch soldier could carry on with less commissary than any other. The pastorate of Mancius was characterized by great spiritual devotion. He carried on the work in his congregation to its entire satisfaction. But for John VanDriessen, the interloper, he had a fearful aversion and prosecuted his disapproval of him until the Classis of Amsterdam determined that VanDriessen was an imposter. Mancius opposed, too, with his might, the assertion of the church at New Paltz that it was independent of Kingston. It was a futile strife in which the learned and accomplished Mancius, like Sisyphus, undertook a task which ever balked him. To his arguments the Classis at Amsterdam turned a deaf ear. The march of the event was inexorable. The Huguenot Church became independent of Kingston.

The expense, inconvenience and loss of precious time occasioned by requiring Dutch ministers to be ordained and licensed at Amsterdam grew to be severely burdensome. The need of ministers was so great "that two ministers, Domines Dorsius and Frelinghuysen, undertook to ordain Johannes Casparus Freyenmoet in 1743. Freyenmoet was called to the service of the consistories of Port Jervis, Minnisink and Walpack.

The legality of the ordination of Freyenmoet became questioned by such consistories and they, under the correspondence of Domine Vas and Mancius, laid the matter before the Classis at Amsterdam. There could be no question as to the decision. To accomplish the legalizing of examinations, ordinations and licensing of Dutch preachers in America, the logic of events was crying out. In 1747 many of the Dutch ministers agreed to meet to discuss the organization of an American Classis. That meeting found the name of Coetus. The opponents to ordination and licensing by American Church authority called themselves Conferentie—conferrees with the Classis at Amsterdam. Over this

question the dissension in the Reformed Church in America was profound, and it covered a period of over forty years, being finally settled at a general convention of the Dutch Churches of America, called by the Rev. John H. Livingston (who had not taken sides), October 15-18, 1771. Domine Mancius died in 1762 one of the best beloved pastors who had ever served the Dutch at Kingston. At his death a poem was written expressive of the appreciation of his ministry. One of the verses reads:

"Dertigh jaren heeft hy lang
Syn dienst wel waar genomen
Als toen heeft Godt syn ziel
Van lighaam wegh genomen.
Al in syn Hemels Koningryck
Daar hy langs was toeberreyt
Wie sou het niet begeeven
Wie sou het niet begeeren."

After the death of Mancius the Kingston Church called Hermanus Meyer, graduate of the University of Groningen. He arrived in Kingston in November 1763. He found the Consistory of the church out of sympathy with the idea that ministers should not be qualified without examination and ordination at Amsterdam. He made no haste to commit himself to the side of either of the contending factions, Coetus or Conferentie.

It happened that he had not taken the oath of allegiance to Great Britain. The terms of that oath required, among other things, the taker of it to state that "I do declare that no foreign prince, person, prelate, state or potentate hath or ought to have any jurisdiction, power, superiority, dominion or authority ecclesiastical or spiritual within this realm."

This oath was relied upon by the Coetus party as strengthening its position and was made the basis of the claim that to recognize the spiritual authority of Amsterdam after taking it was perjury. The evil day was drawing nigh for the church. The old political leader, member of the church, Colonel Abraham Hasbrouck, and Abraham VanKeuren caused the Domine to be haled before two justices of the peace and compelled to take the oath. Meyer was a highly educated, conscientious man and, having taken the oath, he felt bound to abide by it. To make matters

worse in the congregation he fell in love with the daughter of Colonel Hasbrouck, the arch destroyer of his usefulness, and married her. From that time on there was no peace in the church for nine years until he was called to the church at Pompton, New Jersey, in July 1773.

His great attainments were recognized in his being chosen by the synod of the church to the professorship of Hebrew and Greek and also lector in Theology.

The English observed no modesty over the final victory achieved in the French and Indian War on the heights of Abraham. They grew more arbitrary in their treatment of the dependencies. George the Third had succeeded George the Second on the throne and laid in new oppressions the foundations of the great revolt.

Under the United States

In the presence of the coming conflict all strife in the church was stilled. The Rev. George J. L. Doll, who had been preaching at Albany, was called, and accepted, and was installed as minister in 1775. The opportunity of the Dutch to show how they felt toward England which had by "giant's strength" destroyed Dutch sovereignty here was approaching. Nowhere did the people of New York flock more loyally to the standard of the revolution than in the Dutch communities. The old Dutch Church at Kingston had in Doll a rare leader. He filled the stage and played his part as spiritual adviser in the most trying times to the supreme edification of his parishioners. He held the church aloof from identification with the ecclesiastical bodies of the country.

The church alone became such a body in 1772 with the concurrence of Amsterdam. The terms of Coetus and Conferentie were lost in amity and brotherly love. The Dutch were looking for a sign from the God in the Heavens. In their inspiration they found a new exaltation in the hope of a new nation, and the right to worship God in accordance with their ancient freedom. Doll, though a German, whole heartedly sympathized with the aspirations of his people, roused them to a state of martial activity till the purlieus of his church became known as the "hotbed of treason." Doll's patriots paid the price of treason. The torch

of General Vaughan laid waste the habitations of the Dutch and destroyed their house of worship.

It is the glory of the Dutch Church at Kingston that it was burned because of its unequalled contribution to the cause of the revolution. When the Great Washington, with no peer in all the ages, on the 16th of November, 1782, visited Kingston, the Consistory of the church joined their fellow citizens in the welcome. In the address of Domine Doll for his Consistory he said, "permit us to add that the loss of our religious rights was partly involved in that of our civil and your being instrumental in restoring the one affords us a happy presage that the Divine Being will prosper your endeavors to promote the other." In responding to the address of the trustees of the Freeholders, the General among other things said, "While I view with indignation (five years after the burning) the marks of a wanton and cruel enemy I perceive with the highest satisfaction that the heavy calamity which befell this flourishing settlement seems but to have added to the patriotic spirit of its inhabitants."

In answer to the address of the Consistory he said in part, "In return for your kind concern for my temporal and eternal happiness permit me to assure you that my wishes are reciprocal; and that you may be enabled to hand down your religion pure and undefiled to a posterity worthy of their ancestors is the prayer of . . . George Washington."

An accomplishment of Domine Doll's pastorate, shortly after the destruction of his church building, was to bring about its repair. This was rendered feasible, for the fire had not seriously impaired the walls which were from three to four feet thick. He was the father of the project to found an academy at Kingston. After a pastorate of thirty-three years, filled with the most consecrated service to his Lord and Master and to the fold he shepherded, he was superannuated in 1808. He knew that the meaning of true religion was to have no other will but God's, that to be a patriot one's life may pay the forfeit of loyalty.

Dr. John Gosman succeeded Domine Doll as minister to the churches of Kingston and Hurley. His first work at Kingston was to convene the Great Consistory of the churches, and to secure the vote of a large majority of it in favor of joining the General Synod of the Protestant Dutch Church in North Amer-

ica. This was accomplished in 1808. Dr. Gosman was a very learned man, but apparently he could not speak Dutch. "Many of the old citizens wanted to use the church at stated times—once a month or oftener—to hold services in their mother tongue at their own expense. This privilege was refused by the Consistory." Some of the congregation missed the witchery of Doll's Dutch. Whether it was necessary for the edification of the congregation that Dutch should have been used may be inferred from a conversation had between two of the members of the church. One of them advocating the preaching of Dutch asked his neighbor what was the meaning of "behold." His neighbor answered to "hold fast." The lovers of the Dutch tongue regretted the abandonment of its use but pardoned the want of it because of the gracious kindly man who served them so sweetly and kindly and ornamented their pulpit so greatly.

Gosman was the master of the forensic art. Wide reading had made him a full man. A retentive memory laid at his disposal the treasures of literature. He was prodigal of the jewels of speech. One day when he was preaching on the doubting Thomas in reaching a climax, he exclaimed:

"And now my brethren each of us is asked the question of the Saviour. Thomas believest thou Me? Two young Dutch members were sitting in the gallery one of whom was named Thomas. He was aroused from a nap by the Doctor's oratory, and half awake muttered: "Wat begeert u mij domine?" (What do you want of me domine?) His more wakeful brother shook the sleeper and audibly gave expression to his disgust in the remark, "wees stil man wees stil hij spreekt niet van u hij spreekt van Thomas Didymus." (Be still man, be still, he does not speak of you, he speaks of Thomas Didymus.)

From 1811 to 1835 Dr. Gosman served the church most acceptably, when he left it to take up the work of his Master in other fields. Death did not claim him from his work until "eighty years were past."

The annals of the church hang closely around the activities of the shepherds of the fold. This must constitute the reason for the recounting of their comings, goings, and deeds. In a short space allotted to this great church in the Tercentenary program it has been impossible to name the great array of pious and

godly men who have waited on the Lord and served—his elders and deacons.

We cannot withhold from them the homage due to such as have borne the ark of the covenant. They have come and gone, strengthened and exalted by the promise that, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

We cannot give the names of all the great personages in oden dagen or in more recent times who have worshipped in the Dutch Church. There are those now living who attended church, and saw Presidents Grant and Arthur worshipping in the Sharpe pew. I can find no evidence that either President George Washington or President Martin VanBuren, as claimed by some, ever worshipped in the church.

Among the old customs as described in the Magazine of the Reformed Dutch Church in 1826, I take it by a member of the church, was that of ringing or tolling for a funeral. The church bell was also rung whenever there was a baptism to call the minister and his elder and others to the ceremony. * * * It was also the custom among our forefathers, immediately before the ringing of the last bell for church service, to be notified by a rap at each door, from the ivory-headed cane of the grey-headed sexton, who sung out loud, "church time," and for this circuit was paid by each family two shillings per annum. The sexton also carried to the clerk all written requests for the prayers of the congregation. The clerk had a long rod, slit at the end, into which he stuck the note, and handed it up to the Minister; who in those days occupied a very high pulpit in the shape of a half globe, raised on the top of a demi column; and canopied with a sounding board. * * * The Minister wore a black silk mantle, a cocked hat, and a neckband with linen cambrick "beffy" on his breast; for cravats were then uncanonical. The first psalm used to be set with moveable figures suspended on three sides of the pulpit; so that every one as he entered might prepare for the lofty notes; which in those days were printed with each psalm; and it was deemed an accomplishment to dwell long and loud on a mi, fa, sol; and, to give them an ague-like shake in those days of primeval simplicity. The deacons, when service was ended, rose in their places, the pastor distilled on them the dew of charity, in a short address; they bowed, took each a bag fixed to a long black

pole, with a small alarm bell fastened to the end, went their rounds, steering clear of the canopy, the pillars, and the bonnets; and rousing the sleepy heads with experienced dexterity, and returned heavy laden with farthings; or, with a copper coin called tokens, being stamped with "Kingston Church," and redeemed at stated times. Nor is it less worthy of notice in our precise ancestors, that they never approached a communion table, unless apparelled in black; a sort of silent language, saying, "Do this in remembrance of me." It was then also usual to stand round the sacramental board, which was placed at the foot of the pulpit. Instead of exhortations from the Minister, after he had broken the bread and handed the cup, the clerk read aloud a suitable chapter from the Prophet Isaiah, or John the Evangelist. The clerk also read a portion of Scripture, before the Minister came into Church, in order to withdraw the minds of the congregation from worldly matters. There was a canopied seat expressly set apart for the county clerk, the sheriff, and the town magistrates; and also a separate bench for the trustees of the corporation. The rest of the seats were held, not in pews, but as single seats promiscuously; and, at the death of the occupant, were again "booked" for life, to the next of kin; or, on their neglect, to the first applicant.

The old Dutch Church, in the one hundred and fifty years of service in the valley of the Hudson when the spires of no other churches fretted the skies, accomplished the great work of keeping the residents of that territory steadfast in the paths of holiness laid out by the pious fathers of the faith. It was the puritanism of the Dutch that the English learned in the Netherlands.

The Dutch, under whatever auspices they came to America, brought their puritanism with them. They gave to the new world a practical and exalted religion. In commerce they set up high standards of probity and honesty. To the pursuit of livelihoods they brought a devoted and unwearying industry. They were cleanly of body and pure in mind. They knew the necessity and value of saving, of economy and of thrift, and the primacy of New York City in the world finance today has been reared upon the virtues of our ancestors in the Dutch Church.

The contribution of the Church at Kingston to the local, State and National Governmental structures can never be accurately

measured, but one cannot fail to see that in the march of events the high measure of civilization attained in the new world rests largely upon the honesty, the high principles, and the religious devotion and exaltation which found so many exemplars in that church.

As we have seen there were as early as 1679 churches at Hurley and Marbletown, and the inference as well as the fact is that worship under the pastors of the old church at Kingston was carried on in Hurley and Marbletown whenever the Kingston church had a pastor.

The church at Rochester was organized about the year 1701 and for some years was served by Domine Vas and after 1732 by Domine Mancius, assistant to Vas in the Kingston church.

The church at Wawarsing or Napanoch was organized October 20, 1754. A year later an agreement was signed for the division of the old Rochester parish, separating the Wawarsing organization from the one at Rochester. The Wawarsing church was organized by the Rev. Johannes Casperus Freyenmoet, then pastor at Port Jervis.

The building of a church at Marbletown was resolved upon in December, 1743, and it was built near the dwelling house of Cornelius Oliver, son of Doctor James Oliver, County Judge of Ulster County, 1799-1805, and on the ground which is now the burying ground at Marbletown.

About 1752 the churches of Wawarsing, Rochester and Marbletown united in a call to Jacobus Frelinghuysen, brother of Rev. John Frelinghuysen, pastor at Raritan and of Rev. Theodorus Frelinghuysen, pastor at Albany. Jacobus and his brother Ferdinand called to Kinderhook sailed for Amsterdam and were ordained. On their way back on board of ship they contracted smallpox and died. Theodorus then recommended Henricus to the three churches and what is termed "the circle meeting" held at Kyserike, Rochester, assumed the power of classis and decreed "Provisionally (to) appoint Mr. Frelinghuysen to supply the pulpit and teach the catechism until spring when if it pleased God he will by the first opportunity go to Holland to be ordained."

Signed J. Freyenmoet as President
Sall. Verbruyck as clerk.

In 1755 he was licensed by the American Classis. Henricus was called by the three churches and served until sometime in the year 1757 when he died. It was two weeks after he was ordained. He was the victim like his brothers of smallpox. He was buried under the pulpit of the Marbletown Church before described.

In 1766 Dirck Romeyn became the pastor of the three churches and remained for nine years. Then the pastor at Shawangunk, Reynier VanNest acted as stated supply and came monthly until 1781 when Jacob Rutsen Hardenbergh served until 1785 when he was called to become the first president of Queens College.

THE CHURCH OF NEW PALTZ AND THE WALLKILL VALLEY

By

EDWIN D. MINER

NEW PALTZ

THIS church had a unique beginning in that it was started by the French Huguenots who were refugees from France on account of the religious persecutions of the Catholic Church. They had been literally baptized in blood, until flesh could stand no more and they had fled for their lives across the border into Germany. The massacre of St. Bartholomew in 1572, which was intended to wipe out Protestantism in France had but strengthened them to fight for their faith. In 1628 Rochelle, which they had had as their stronghold and place of refuge for seventy years, fell. Hordes of soldiers were let loose upon them, and many felt like the Chinese woman of the story that comes from China in the days of Confucius. This sage was passing through a barren and wild country when he heard a woman crying. He stopped and asked her the reason for her tears. She said that her husband and son had been eaten by tigers. Confucius asked her why she remained in so dreadful a place. Her reply was, "Because there are no oppressive rulers here." And so over half a million subjects of the French king left their homes and their native country and fled over the borders into Germany. There they settled in that district known as the Palatinate or Paltz. Even here, however, they did not find the freedom they sought, so they went on to America. For the armies of their king, in his many wars, ravaged the Palatinate district. So some fled to other parts of Europe, and the ones that we are interested in came to the new world. By 1663 a score or more

had found their way to Kingston, which was then known as Esopus. On the tenth of June of that same year, Hurley and parts of Kingston were burned by the Indians, and the wife of Louis Du Bois and three of his children were carried away captive. They were rescued. On the journey to the Indian fort, the men went through the beautiful Wallkill valley which made an impression on them. Later when the Huguenots decided to form a settlement of their own, they came down south and settled in the flats near New Paltz. They bought the lands from the Indians, and in 1673 moved down with their families, household goods, and carts. After they had alighted, one of their number read to them the 27th Psalm at the place that was to be their new home. "Trust thou in the Lord and do good; so shalt thou dwell in the land." Their first buildings were made of logs and one of these was set aside for the double purpose of being used for a church on the Lord's day and a school during the week. Then in 1683, a church body was organized. This first record of the Reformed Church at New Paltz is written in French in a small book about 6x8 inches which is still in possession of the church. The paper is yellowed with age but the writing is perfectly legible. A translation was made by William E. Du Bois of Philadelphia in 1846:

"January 22, 1683. Mr. Pierre Daillie, minister of the Word of God, arrived at New Paltz (noveau palatinat), and preached twice on the following Sunday, and proposed to the heads of the families that they should choose by a majority of votes, by the fathers of families, one elder and one deacon, which they did, and chose Louis Du Bois for elder and Hugh Freer for deacon, to assist the minister in guiding the members of the church that meets in New Paltz; who were subsequently confirmed in the said charge of elder and deacon. This minute has been made to put in order the matters which pertain to the said church."

The church is also unique in that for the first seventy years of its history it was an authority in itself, having no subjection to the Classis of Amsterdam, as had the Dutch Churches. Then, in this first record book of the church, follow records of baptisms, marriages, deaths and members received. These older ministers and con istories were more careful than many of us in keeping their church records. Now, although the Rev. Pierre Daillie star d the church at New Paltz, he was not a regularly

installed and resident pastor. In fact, for nearly eighty years after its founding, the little group here were without a resident pastor. The Rev. Mr. Daillie had been sent by the Dutch Church of New York to work among the French refugees, of whom he was one. His visits were of necessity infrequent, as he had a large territory to cover. But the people rejoiced to see him when he was able to get there. He was a man of ability and attainment. Before he left France he had been professor of theology at the Protestant seminary at Saumur. In 1696 he was called to the French Church in Boston, and died there in 1715. From May 31, 1696, we notice the name of the Rev. David De Bonrepos, who carried on the work from 1696 to 1700, acting as supply. Then, for a period of thirty years, we find but few records, as there was no pastor in the small church. Despite this seeming handicap, however, the church continued to grow. In 1718, we note the change from the French to the Dutch language. Then in 1720, the old log house that had been jointly used for school and church purposes was felt to be insufficient. So a stone church "of small dimensions and finished with brick brought from Holland" was erected. Its form was a square, each of the three sides having a large window, and the fourth a spacious door inclosed by a portico. In the center of the steep and pointed roof was a little steeple, from which a horn was sounded for religious services. When the building was dedicated on December 29, 1720, the following minute, in French, was made: "Blessed be God, who has put it into our hearts to build a house where He may be adored and served, and that by His grace we have finished it in the year 1720, and God grant that His gospel may be preached here from one age to another till the day of eternity." Twenty names are down on the records as having contributed to the building of this house of worship, one of them being Abraham Du Bois, one of the original patentees.

On March 11, 1731, we find a record of the Rev. Johannes Van Driessen ordaining the newly-elected members of the consistory. He had received his education in Belgium, and had then come to Connecticut. Here he had been examined by the Presbytery of New Haven, meeting at Yale College, as regards his fitness for the ministry. They found him satisfactory and ordained him. This was not pleasing to some of the Dutch broth-

ers, who felt that only men trained in Holland were fit for the work in their churches, and in later years his work was questioned. In fact, seventeen years after he left, the people who had been taken into the church while he had been supplying were re-examined. It was found that "they adhere to the doctrines of the Catechism and the Thirty-nine Articles, and submit to the church government as they understand it." (August 23, 1753.) In 1736, five years after he began to supply, Domine Van Driessen was called to the Aquackanonck Church. For the next three years there are no records in the church. Then in 1739 we find that the Rev. J. J. Moulinars performed a baptism. During 1740, 1741 and 1742, we find records of six baptismal services, with fifteen people being baptized by the Rev. Isaac Chalker. During the second of these three years, the New Paltz Church united with the churches at Shawangunk, Rochester and Marbletown in calling the Rev. J. Casparus Freyenmoet. He refused to accept the call, and the consistory of the church at Minisink, where he was preaching, sent an indignant letter to Rochester:

Manicink, December 6, 1741.

To the Reverend Consistory of Rochester, Greeting:

We, your servants, having learned that you have had correspondence with our pastor, and have seduced him so far as to send him a call, thinking that the large amount of salary promised him will induce him to leave us: the Lord, who thus far has caused your acts of supplanting to fail, will further direct them to a good end.

We find ourselves bound to obey the command of our Savior: "Do good to them that hate you." We, therefore, will deal you hereafter, as we have before, "doing you good." It is true you give us no thanks for your service among you. You are bold enough to say that he has eight free Sundays during the year, which is as true as the assertion of the Devil to Eve—"You will not surely die."

If you desire, then, to have our minister four or six times during the year, we will grant your wish cheerfully, and leave it with our pastor to settle with you as to the amount of his compensation. If this cannot prevent the execution of your unjust intention, and the Lord wishes to use you as a rod to chasten us,

we shall console ourselves with His gracious words, Heb. 12: "Whom the Lord loveth, He chasteneth, and He rebukes every son whom He adopts." If it please the Lord to permit you to deprive us of our Pastor, then we hope that your consciences will not be seared so much as to take away also a part of our livelihood, amounting to £125 12s. 6d. Should this, however, be the case, then we will not hesitate to give the matter into the hands of the worldly Judge. We expect your answer, and conclude our discourse with the wish that the grace of our Lord and the love of God the Father and the communion of the Holy Ghost may remain with you until a blessed eternity. Amen.

We remain your servants,

JOHN CORTREGHT,
JOHN VAN VLIET,
ABRAHAM VAN RAMPEN,
WILLIAM COOLE.

Until the year 1753 the church was without the services of a minister, with the exception of a few calls from visiting clergymen who baptized and performed marriages. In 1752 a call was sent to the Rev. Barent Vrooman, who had been preaching in Schoharie. On August 23, 1753, he arrived, "with satisfactory credentials of his ministerial qualifications, and preached his introductory sermon in the Paltz on the 26th inst." He was the settled pastor of this and the Shawangunk churches for about one year, leaving in 1754 for Schenectady. During this brief stay as the first formally installed minister, he received many members on confession of faith. Twenty-three are reported as having joined at one service. The Rev. John Henry Goetschius, who had helped out at New Paltz before Vrooman came, again served the church as supply. During the seven years that he served the church by occasional visits, he brought into the fellowship of the church eighty-seven people. In the period between 1754 and 1760, Domines Theodorus Frielinghuysen, D. B. Meynema and Johannes Mauritius baptized children. Then in 1760, the New Paltz Church again united with the Shawangunk Church in calling the Rev. Johannes Mauritius Goetschius. He had been educated in Switzerland as a doctor, and came to America to prac-

tice medicine. He was a nephew of the Rev. John Henry Goetschius, who had baptized children and performed marriages in 1751 when on a visit, and he studied theology with his uncle in Hackensack. He accepted this call from the two churches, which stated that he was to preach twice each Sunday, alternating between New Paltz and Shawangunk, from Easter to October. The morning text was to be from the Bible, and the afternoon sermon was to be from the Heidelberg Catechism. During the winter months only one sermon a Lord's Day was asked. He was also to administer the Sacrament of the Lord's Supper four times a year, twice at each church, and to visit each family every year. For these services he received a house, barn, 90 acres of land and a good spring at Shawangunk, where he made his home. The New Paltz people were to provide his bed, board and quarters when he came to visit them. In addition he received £80, half from each church. His ministry continued until his death at the age of forty-eight, in the year 1771, and he was buried in the baptistry of the Shawangunk Church.

New Paltz, as well as other localities, was the scene of exciting times during the struggle between the Coetus and Conferentie parties in the last part of the eighteenth century. As the history of this split in the Reformed Church will probably be dealt with fully in other papers, it will be omitted here, except as it had to do with the history of this church. The New Paltz Consistory, in the main, sided with the Coetus party, which did not care to own its allegiance to the Classis of Amsterdam. Having the origin that this church had, for the first seventy years of its history an independent organization, and being of French rather than Dutch ancestry, it was natural that they favored the Coetus party. There was an element, however, which disagreed. They were largely of Dutch descent, although some of the Huguenots joined with them. In 1767 this group started a Conferentie Church, with the Rev. Isaac Rysdyck of Poughkeepsie and Fishkill as the officiating minister. "The new church organization was weak in numbers, but strong in determination, and had a house of worship almost completed before the church was organized. This church building was known as the 'Kerk of Het Grootstuck,' that is, in English, 'Church of the Great Piece,' being named after the tract of land on which it was located." It was also known as

the "Owl" Church, because the neighborhood where it stood had many of these birds. "It was a frame building, thirty feet square, boarded without, plastered with clay within, shingle roofed, and containing twenty pews." The Rev. Gerhard Daniel Cock acted as stated supply for a time, and then the Rev. Rynier Van Nest was called. He came in 1774, accepting the joint pastorates of this church and the Shawangunk Church, and receiving £80 yearly for his services. It was not until 1783 that the spirit of harmony prevailed in New Paltz, and the "Owl" Church was abandoned and the people joined together under one roof to worship God. During the brief existence of this Conferentie Church, sixty children were baptized, two marriages were performed, and thirty-five people joined.

To go back again to the old church where we left off with the death of the Rev. J. M. Goetschius in March, 1771. Two other events happened this same year. One was the conference toward unity of the Coetus and Conferentie parties, held in New York. Another was the building of a new stone church to replace the small one which had outgrown its usefulness. The congregation was without a minister, and missed the members who had left to form the Conferentie Church. Nevertheless, with the spirit of their ancestors, they decided to have a new church building. Land was purchased and a new building erected, a few yards south of the present brick structure. A building committee was formed, and Abram Deyo was placed in charge of the work as overseer. He was required to give a bond, and kept a strict account of everything. His account book, in the Dutch language, is in the hands of his descendants today. It might be of interest to compare the wages that the men received at that time with present-day wages. "The masons' helpers were paid four shillings a day, a man with a team and wagon was paid nine shillings a day for carting lime, and ten shillings a day for carting wood; one shilling a day was allowed for boarding each workman." Money was raised from eighty-five people in the church who subscribed to the building fund, and also from the sale of pews. By these two means £3,230 was raised. The building which was put up lasted until 1839, when the present brick church was erected, which, later on, was enlarged and redecorated. The stone church has been described as "a substantial, well-proportioned building,

with a hipped roof and a cupola from which a bell sounded for religious services."

In 1775, New Paltz joined with the church at New Hurley in extending a call to the Rev. Stephen Goetschius, son of their beloved doctor-preacher. Shawangunk did not join in because it belonged to the Conferentie party. Domine Goetschius remained as pastor at New Paltz for twenty-one years. He was a student at Princeton, and had studied theology under four eminent professors. At first he received a house, barn, sixty acres of land and £100 for his services. Later the amount was raised to £114, New Paltz paying two-thirds and receiving two-thirds of his time. During his pastorate the Conferentie Church joined the old church, and the Revolutionary War broke out.

REFERENCES

Records of the New Paltz Reformed Church.
History of New Paltz, by Ralph Le Fevre.
History of the Reformed Church of New Paltz, by Rev. Ame Vennema.

SHAWANGUNK

During the years from 1680 to 1700, the Dutch came into the district of Shawangunk, and settled along the banks of the Wallkill and Shawangunk Rivers. Just thirty-seven years later, according to tradition, the Reformed Church was started. This date, however, is doubtful, and uncertain as to its authenticity. We do find by searching the records of the Church at Kingston, that in the year 1744 Thomas Decker of Shawangunk was baptized there. And the earliest record to be found in the books belonging to that church shows that a baptism was performed in the year 1750. From the marriage records, which begin with the marriage of Gideon Louw and Rachel Sammon on December 8, 1751, we find the names of several ministers who served that church. From November, 1753, we notice the name of the Rev. Barent Vrooman as performing marriages. In the same year, twenty-five members were dismissed from the church at Kingston in order that they might bring their letters to the Shawangunk Church. In 1760, as was noted in the narrative dealing with New Paltz, these two churches united in calling the Rev. John Mauritius Goetschius. A copy of the letter that he brought from the Reformed Church at Schoharie forms interesting reading:

"We, the undersigned, composing the consistory of the Reformed Church of Jesus Christ in the High and Nether Dutch language, at Schohary, attest and witness by these presents that the Rev. Joh. Mauritius Goetschius during the time of two and one-half years was our stated pastor and instructor, and also during this time has faithfully, diligently and assiduously attended to the sacred divine services, according to our—according to the Word of God— salutary and pure doctrinal and faith articles, and at the same time has ornamented and confirmed the same with a pious walk and life, owing to which we recommend him to everyone as a pious instructor, wishing him every happiness and blessing.

"This passed at Schohary in our Consistory Meeting on this sixth day of August, 1760."

The call which was given to the Rev. Mr. Goetschius by the joint consistories of the two churches is as follows:

"In the fear of God's holy name, amen.

"Whereas, the preaching of God's holy word is the means ordained by Him to lead men living upon this earth to salvation, therefore we, the undersigned elders and deacons at present constituting the consistories of the United Nether Dutch Reformed Churches at Shawangunk and New Paltz, in the County of Ulster, Province of New York, having learned about the gifts of the Rev. Johannes Mauritius Goetschius, preacher at Schoharey, and being satisfied with the same, and feel like calling, 'Come over and help us,' have met together in the fear of the Lord for the purpose of extending this call, and after calling upon God's holy name we unanimously resolved to call the aforenamed Joh. Mauritius Goetschius, as we are by the present calling him, as our stated overseer, pastor and instructor, to administer the holy office in our aforesaid congregations in conformity with God's holy word and the Reformed doctrine and discipline, adopted by the Christian Synod held at Dordregt, anno 1618 & 1619.

"And thus we call his Reverence upon the following conditions:

"1. That his Reverence, through God's guidance and good government, may come over to us and faithfully administer the holy offices in all portions as befits an orthodox Instructor and Pastor of the Reformed Church of Jesus Christ, publicly call upon

the Name of God, preach the Word of God in its purity, administer the Holy Sacraments according to the institution of Christ, and instruct the youth once a week in the congregation, where his Reverence shall preach on the catechism, earnestly admonish, exercise the church discipline and in every respect as much as possible have a good supervision over the Church of Jesus Christ.

"2. That his Reverence, when in health and the weather permitting, shall, from Easter till the commencement of October, preach twice on every Lord's day in the church of Shawangonk and the succeeding Lord's day at New Paltz; in the forenoon from some free text out of God's Holy Word; in the afternoon from a topic in the Heidelberg Catechism; the remainder of the year, from the beginning of October till Easter, one sermon on each Lord's day will be sufficient, Shawangonk and Palts each to have an equal share of the services.

"3. That his Reverence shall conduct services on the Holy days, as is customary in the Reformed Dutch Church, each place to receive an equal share.

"4. That his Reverence, God willing, shall administer the Lord's holy supper four times per year, twice per year at Shawangonk and twice at New Paltz, by turns, as Domine and his Consistory shall decide.

"5. That his Reverence, before administering each Supper, shall preach a preparatory sermon at the place where he is to administer the same, and to do the house visiting once each year in each congregation.

"Upon these aforenamed conditions we, the Consistories of the aforesaid congregations at Shawangonk and New Paltz, in our quality of elders and deacons, for us and our successors who shall from time to time hold office after us, promise in all sincerity as long as his Reverence shall be our Pastor and Overseer, the following salary or sum of money of £80 pounds current money of the Province of New York to be paid annually and every year, each congregation its just half, and whether the salary of £80 shall be paid out in a single payment, or £40 each half year, we shall agree about with your Reverence when coming over to us.

"Each Elder and Deacon before being installed in their office shall sign this letter of call, while your salary shall commence as soon as your Reverence shall come among us.

"We shall provide your Reverence with a decent house, barn, garden and ninety acres of land, besides a good spring near the house, the same to be provided in and by the congregation of Shawangonk, near the church where your Reverence will live, as long as your Reverence shall be with or among us as our Overseer, Pastor and Instructor.

"Your Reverence, while conducting the services at New Paltz, will be provided by the New Paltz congregation with quarters, board and bed.

"His Reverence is to find his own fire wood, as there is enough of it on the land where he will live.

"These promises we, the undersigned Elders and Deacons and our successors, shall pay in the fear of the Lord, annually and every year, the amount of £80, New York money.

"We, then, the Consistories of the aforesaid congregations, dedicate this call to and deliver it into the hands of the aforesaid Joh. Mauritius Goetschius, desiring and praying that he may accept the same in the fear of the Lord and come over to us with a rich blessing of the Gospel as a member of the Reverend Coetus.

"And to show that this, our action, is sincere and well-intentioned, we affix our signatures on this 18th day of January, in the year of our Lord 1760."

Then follow the signatures of the members of the consistories, eight elders and seven deacons. On the sixth of May following, the Assembly of the Coetus found the call correct and approved it. For eleven years, the Rev. J. M. Goetschius acted as pastor of the two churches, though somewhat handicapped in his later years by illness. It was during the closing years of his pastorate that the people who lived in New Hurley petitioned to have a church formed in their section. Their first request came in 1768, but it was not until 1770 that they were allowed to form their new church. Then, on the 17th day of March, 1771, as the record states, "at four o'clock P. M., of Sunday, died in the Lord, Rev. J. Mauritzius Goetschius, of Constance (Thurgau) in Switzerland, the pastor of the church in this place; and on the 19th of the same month was buried in the church building, in the place of baptism, aged forty-seven years." He was a beloved pastor and friend to all who knew him.

The difficulty in the Reformed Church over the question of authority, whether the churches in America or the Classis of Amsterdam should rule, is found in the Shawangunk district. The people of New Hurley had handed in their petition for a new church for their district, because they favored the Coetus party, which desired to be independent of Holland. The people who remained in the Shawangunk Church favored the Conferentie party. So when the second church was started at New Paltz, the Shawangunk Consistory combined with them in calling a pastor. The Rev. Rynier Van Nest was unanimously chosen to be their pastor and instructor, on certain conditions. He was to be examined by the "Very Reverend General Assembly of the Nether Dutch Reformed Church of New York and New Jersey," and he was to be ordained and installed by them. He was also to take upon himself all the duties of an "orthodox Overseer, Pastor and Instructor," and to exercise a good supervision over the churches. He was also to preach twice a Sunday during the summer months and only once a Sunday during the winter. The proper catechizing of the young was to be performed by him. In addition, he was to instruct and examine the rest of the congregation once during the week. He was to receive the same pecuniary reward that his predecessor did. A vacation of six Sundays a year was allowed him, but these were to be used by him in preaching elsewhere, for this vacation was to stop when the churches paid him £100 a year. It was on the 26th day of April, 1774, that this call was sent. He had arrived by the 23rd of October of that year, for we find him performing a marriage on that date. His pastorate continued until 1785, when he removed to Long Island.

REFERENCES

History of the Town of Ulster, by Nathaniel B. Sylvester, 1880.
Documents of the Churches of Shawangunk and New Paltz.

NEW HURLEY

The first record that we have of this church is to be found among the consistorial minutes of the Reformed Church of Shawangunk, under the date of 29, September, 1767. It is as follows:

"Shawankong. The full consistory of this congregation, after calling upon the Lord's name, being met at the house of Mr.

Jacobus Bruyn, the Rev. Consistory consented to the request of Mr. Hannes Bevirs, a member of this congregation, besides some of his neighbors, to be permitted to propose to and call the attention of the Rev. Consistory a matter of great importance.

This he has done in writing, with his neighbors, this being a literal copy:

A proposition and request to the Rev. Domine and Consistory of the Congregation of Shawankong, by the members and residents at the district of New Hurley, as follows:

1. We are inclined jointly to build a church in the lower section of the district, where the majority of the builders may prefer.

2. We request your Reverence that when we shall have built the church, that your Reverence will then organize us into a congregation, in accordance with Christian and ecclesiastical customs, viz: Not for the purpose of seceding from the congregation of Shawankung [one of the delightful things about the old records is the joyful abandon with which they spell names], as some presume, nor even that we claim any service by virtue of our promise made by us toward the salary of Domine Goescheus.

The committee of the aforesaid district:

JOHANNES BEVIERS,
JOHS. HARDENBERGH, JR.,
CORNELIUS CORN: VERNOY.

Here the Rev. Consistory answers most fraternally to this important proposition, that we take ad referendum the organizing of a new Congregation in a Congregation, united in one body and Call, until we shall have obtained more light and information about such a change in the church."

We must remember that at this time the Reformed Churches in America were split into two divisions over the question of whether the church in this country should remain subordinate to the Classis of Amsterdam or not. There was a growing feeling among certain of the citizens and church members, a feeling which culminated in the War of the Revolution, that the people of the New World should not owe any allegiance to any foreign power, either church or state. The people of Shawangunk belonged to the Conferentie party, that looked to the Classis of Amsterdam for its guidance and authority. Those of this church

who lived in the New Hurley district favored the Coetus party. This will explain much that follows.

The Rev. Consistory, to continue with the records, thus promised to reply to the said persons, which was done on April 5th, 1768:

"According to the promise made to Mr. Hans Bevirs, besides the New Hurley district, the following fraternal reply was given:

"That we cannot understand how we can (grant) your Honors' request to organize your Honors' district into a Congregation without danger of great, hurtful rebellion and commotion which, in the future, may become irreparable. It is also the opinion of some intelligent men and brethren, experienced in similar cases, that we cannot do so, unless the director of all shall open a door, so that the same can take place in a Christianlike manner. Therefore, it is our friendly, brotherly advice that your Honors shall patiently acquiesce in and submit to the present constitution and its divine arrangement.

"This resolved in our consistory meeting on the 5th day of April, 1768. Signed in the name and by the order of all.

"Johs Mauritius Goetschius,
"Local Minister of the Divine Word."

Another letter was then sent by the people of the New Hurley district, in which they asked that the matter be again considered. They explained that they thought that the "door" should be open by now, and also spoke of the difficulty of having themselves and all their family attend across the river. So they prayed that the matter be again considered. This was done on March 14, 1770.

"The Rev. Consistory of the Congregation of Shawankong met together, at the request of Mr. Hermanus Ostrander, a member of the congregation, who had sent in a petition, signed by the greatest portion of the members and residents of the "Across the Waale Kill," or New Hurley district, to be organized as a congregation, and consequently a written permit to build a church. To this the Rev. Consistory replies that it is unanimously resolved that it does not want to act alone in this important affair, but to submit the business to the Great Consistory of the Congregation, which will be done on the 16th day of April, in the afternoon."

Then follows a note that the meeting has had to be postponed three months on account of the "physical disability of the pastor."

"On the 16th day (of July), 1770, the Old and the New Consistory met in the fear of the Lord in order to consider the petition of the New Hurley district; but as the majority of the members of the Old Consistory was absent, it has been thought well to postpone the business until after the harvest.

October 17 and 18, 1770. The Rev. Consistory of the Church of Jesus Christ at Schwangong met in the presence of the committee appointed by the Coetus, in order to consider the business of the New Hurley district. Resolved:

Peaceably to allow said district to be formed into a Congregation, in agreement with its desire; upon condition to place their proposed church building somewhere along the Highland Path, *i. e.*, Ulakten Path, and not on the Walle Kill in New Horly.

Hereupon said District, by a majority of votes, decided to build their proposed Church building at the aforesaid place. And it is further left to the convenience of the Nether Dutch Reformed members of said District when to request said Consistory to have appointed for them a consistory."

At last the members of the Shawangunk Church who lived in the New Hurley district had gained their point, after three years of labor. And they were quick to take advantage of the opportunity offered. For we find them ready and eager to start.

On November 8, 1770, the Consistory of the Shawangunk Church met at the home of Andris Du Bois at New Hurley. Domine Dirck Romeyn presided at the meeting, because Domine J. M. Goetschius was unable to attend on account of "bodily infirmities." The district wanted to have the Consistory's advice and help in electing deacons and elders for the new church. This was agreed to, as the Consistory wanted to "favor so pious a work." So two elders and two deacons were elected. Domine Hermanus Meyer then installed the newly-elected Consistory. In the letter of dismissal, dated April 5, 1771, which was given to the members of the Shawangunk Church who joined New Hurley, the old church held the people to their earlier promise: "We cordially grant them a dismissal, under condition that they themselves collect and pay to the Consistory at Shawangunk, annually and for all the years that the present call is in force, their oft-

promised monies." The New Hurley church had to also promise that they would never extend the bounds of their church farther west than the Wallkill River, though they might extend as far east as they desired.

The churches of New Hurley and of New Paltz were both without pastors, so in 1775 they joined in extending a call to the Rev. Stephen Goetschius. He was only twenty-three years old when he came to this dual charge, but he remained for twenty-one years, doing a good work. As we read the old church records, the first one given is that of a baptism of Jacobus Ostrander, whose parents were Marcus Ostrander and Lisabeth De Graaf. We also note that as early as May 16, 1763, an endowment fund was started for the church. Three bonds amounting to six pounds, six pounds and five shillings, and nine pounds, were delivered into the hands of the deacons. A small chest was constructed to keep these in. Occasionally the minister's salary was short, and then funds were borrowed from the poor fund to make up the deficit.

REFERENCES

The Records of the New Hurley Church.
The Records of the Shawangunk Church.
The History of New Paltz, by Ralph Le Fevre.

MONTGOMERY

The history of the Reformed Church of Montgomery dates back to 1732, when, under the direction of the Rev. George W. Mancius, the church was organized. There were twelve whom the church records list as being the organizing members. These are: Michael Kraus, Margriet Maul, Cathorina Maul, Johannes Kraus, Jacob Senseboch, Magdalena Senseboch, Benayna Newkerk, Aibje Menyes, Elizabeth Menyes, Gertrout Yongbloet, Frederick Weller, Anna Margretha Kochin, Maria Gertrout Steiner, Maria Cathorina Steiner and Gertje Klooswater. All of these were members of German families who had come to America from the Palatinate. Under a patent granted to them, each family was to receive one hundred acres. This was soon cleared and the cultivation and raising of crops begun. With the characteristic German vigor and enterprise, comfortable houses were built, so that the countryside soon began to have a settled look. But they were not satisfied to stop at this. Remembering the

Old Testament prophets who told the Children of Israel that they would profit nothing in their cultivation of the soil unless they built God's house, they proceeded to erect a church. The actual date of the building of this rude log house of worship is not known. But the inference from the records is that it was shortly after the organization in 1732. Owing to the growth of the community with the coming in of both Irish and German settlers to the fertile Wallkill Valley, the log church soon became too small. So, in 1760, a frame building was erected, which remained in use for 43 years. This in turn was replaced by a brick structure that was later enlarged, as was also done in the case of the New Paltz Church. The land for the church and cemetery was given to the consistory by a Mr. Beckford. In the year 1759 the fifty-eight members of the church raised one pound and nine shillings to pay the cost of the deed to the property.

From the time of its founding until the year 1772, the little organization was hampered by the lack of a regular and resident pastor. But it continued to grow, having to be content with the irregular visits, a few times a year, of neighboring pastors. The Rev. G. W. Mancius, pastor of the Reformed Church of Kingston, who had officiated at the organization, acted as supply until 1762, when he died. During this time other men also assisted by preaching and administering the sacraments. Among these was the Rev. Barent Vrooman. Although he had the double charge of New Paltz and Shawangunk Churches, he found time during 1753 and 1754 to visit Montgomery and perform the duties of preacher and pastor. During the years from 1751 to 1768, the Rev. John Moffat, pastor of the Goodwill Presbyterian Church in the same town, helped out by preaching and administering baptism quite frequently. The Rev. Frederick Mutzelius also acted as a supply for one year. But the first regular and installed pastor was the Rev. John Michael Kern, who came in 1772. He remained until the year 1778, when he was forced to resign on account of political differences with his people. Then came the Rev. Rynier Van Nest, who served for seven years. However, he resided at Shawangunk, and gave most of his time to the Reformed Church there.

REFERENCES

Church Records, History of Orange County, by Ruttenber & Clark.

THE CHURCH IN THE HACKENSACK VALLEY

By

ALBERT VON SCHLIEDER

THREE hundred years ago a process was begun that was to transform a little settlement perched on the southern tip of Manhattan Island (the island of the hills) into the huge cosmopolitan area of cities of today. This achievement, through intervening centuries, discloses a pageant of more wonder than tales of magic. The grandeur of it all is only lessened in the regret that our stalwart Dutch ancestors are denied a share in contemplating what is accomplished. The wooded hills and grassy valleys have given way to building after building because of organized trade in order to render this area commercially valuable.

To safeguard all human good, to meet the demand of mind and spirit, our forefathers instituted the offices of the Christian ministry with men whose names we delight to honor as founders of a denomination whose doctrine has not proven offensive to inquiring minds or fruitless in practice.

The area eventually affected by the ministry of the founders of the Reformed Dutch Church on Manhattan Island embraces the Hackensack Valley. An early grant (1614) procured from the government of the Netherlands was in part worded "that the good inhabitants should be excited and encouraged to employ and occupy themselves in seeking out and discovering passages, havens and places—they intended by God's merciful help, by diligence, danger, labor and expense to employ themselves thereat." Though this concerned only business ventures for "profits and increase of trade" it afforded a means to colonization of fruitful sections. A similar spirit incited our domines

in diligence and devotion to employ themselves by God's merciful help, to establish a God-fearing people in these discovered passages, havens and places.

The history of the early churches of the Hackensack Valley is so intertwined by joint pastorates, (Bergen and English Neighborhood; Hackensack and Acquackononck; Hackensack and Schraalenburgh; Hackensack, Schraalenburgh and Paramus; Tappan, Schraalenburgh and Paramus), two separate congregations in a church with two separate ministers serving two churches, similarly divided, that a blended story of these churches would be intelligible only to such as have much prior knowledge of the gradually developed reasons creating the above conditions; so a brief digest is offered of the individual churches.

Bergen

The first church edifice in New Jersey, and the sixth of the Reformed Dutch Church in America, was a church at Bergen (Jersey City). Precisely where is not known. It is represented to have been a log structure and in use for worship for eighteen years with no settled minister, but occasionally ministered to by pastors of the Manhattan Island Church. The money for the building of this church was raised in 1662 by a direct tax on the township of Bergen, and when completed "nine males and eighteen females" were recorded as communicants. The first Lord's Supper was administered in 1664. It is not recorded by whom. In 1666 Rev. Samuel Megapolensis dispensed that ordinance. He was succeeded from 1667 to 1670 by the Rev. Johannes Megapolensis, who was followed by the Reverends Gideon Schaats, William Van Nieuwenhuysen and Casparus Van Zuuren, until 1682. During this time one hundred and twenty-four persons were added to the membership, and it is recorded that regular "Sabbath collections" were taken.

In 1680 an octagonal stone church was designed by "W. Day," so indicated in chiseled initials in outer stones. The church bell in this edifice was rung by a rope trailing to the center of the church floor. The men sat in pews arranged about the walls, the women in chairs in the center. For seventeen years Rev. Henry Selyns, preacher in the Manhattan Church, held services three times a year on Monday mornings, and administered the Lord's Supper in the

afternoons. At his first communion he says one hundred forty-two members partook of the elements. At other times the Reverends Rudolphus Varick, William Bertholf and Henry Lupardus ministered on Sundays to these people. It seems amazing, almost incredible, that a church should have survived with such limited pastoral care for ninety-three years, and a congregation grown to three hundred members. Yet it so stands, an extraordinary church history, as well as an evidence of God's shepherding care.

In 1750 a regular ministry was instituted through Rev. Petrus De Wint, the church uniting with the Staten Island Church. No careless domine this, who had it in writing by his own hand that the minister was to divide his care and time equally between the two churches, and that they were equally to raise his salary. The Bergen Church was to furnish a parsonage and fire wood, and the Staten Island Church provide "an able riding horse and all that belonged to it." The only short-sightedness evidenced was in agreeing that the minister should maintain the animal after the initial cost. This call was accepted by Mr. De Wint, but he was never installed. He appeared for installation in 1751, but the Classis of Amsterdam refused permission and informed the church that De Wint was an impostor.

It took the church a year to settle accounts, and in spite of the disheartenment renewed energy was displayed in securing a more promising leader. A Mr. William Jackson, then studying under Rev. John Frelinghuysen of Raritan, New Jersey, was selected. Mr. Jackson finished his studies in Holland as was required, receiving $500 a year salary from the Bergen Church while there. It took him four years and three months to receive his ordination at the homeland classis. His church in the meanwhile had built him a parsonage and there he took his bride, Ann Frelinghuysen, the sister of his teacher the Raritan minister. During this ministry a church was built of stone, forty-five by sixty feet, replacing the octagonal one. Seats in the church were sold as sittings and could descend to heirs on payment of a shilling, called an heir tax. If not thus paid for, the sitting was sold for one dollar.

This minister must have been a great favorite, for the records show that he was in demand as a preacher by all of the churches about, the reason in part given naively, "he had a commanding

voice and was a favored orator." This ministry continued until 1780 when a commission, created by the request of the churches of Bergen and Staten Island and sitting in Hackensack, adjudged Rev. William Jackson possessed of a lamentable affliction, and recommended that his call be returned to the congregation, and further, by the advice of council, this regrettable feature was added—"that the domine, under a forfeiture of five hundred pounds, bind himself not to administer the sacraments."

In 1792 the churches of Bergen and English Neighborhood (Ridgefield) called Mr. John Cornelius, whose ministry began at his ordination by the Classis of Hackensack. Two-thirds of his time he was to serve the Bergen Church. On absent Sundays the voorleser was to conduct services. The morning service was in the Dutch language, and the afternoon service was given to an expounding of the Heidelberg Catechism in English. A distance of eighteen miles between the two churches was evidently inconvenient, for in 1806 a dissolution of the bond holding the two churches was effected, and call given Rev. Mr. Cornelius by the Bergen Church to preach in the two languages. This ministry continued until 1828 with the addition of two hundred seventy-four members joining on confession, and thirty-four by letter.

French Reformed

Apparently the first church on the Hackensack, after the church of Bergen, was a French church founded by Huguenots who had for a short time been members of the Bergen Church and who later passed into the Hackensack Church. No records have been preserved but the evidence is convincing of the existence of such church for fourteen years, 1682 to 1696. Its building was located about three miles north of the present Hackensack, at what is known as River Edge, on a rise of ground just east of the river. There is a lingering graveyard, with a number of old stones and a few of quite recent time; it has always borne in the neighborhood the name, the French burying ground. There can still be found traces of the foundations of what was surely the old church. Nearby is an old house, built about 1677, the home of the leader of the French colony—according to tradition; and not far away is the house built a few years later, dignified, spacious, and now restored and occupied by present owner.

The leader of the colony, David des Marest, leaving France with his family, had lived in the Netherlands for twelve years and had then come to this country in 1663. He spent two years on Staten Island, was connected with the Huguenot Church there, then spent twelve years in Harlem, connected with the Dutch Church, but worshipping also with a "French congregation," when it was able to have French services.

In 1677 he secured from the Indians and Sir George Carteret the French Patent on the Hackensack, the idea being that French colonists in some number should occupy it. In 1678 he came accompanied by seven adults of his own name; a few other French families were with him, La Rou, de Veaux, du Rie.

The nearest church for them was the Bergen Dutch Church, nearly fifteen miles away; with that they connected themselves, and to it they drove for worship when it had services. But in 1682, after many items of record in the registry of that church, the family name no longer appears at all, and opposite the name of the head of the family is the word, "removed." It was then, no doubt, that the Huguenot Church was built, the congregation organized, that French services on the Hackensack began—under the occasional care, no doubt, of Rev. Pierre Daille of New York. The Hackensack Church was organized in 1686, but from 1686 to 1696 only one Huguenot name appears in its records. A marriage record at Bergen, February 28, 1692-3, notes that the contracting parties brought testimonials from the French Church of Kinkachemeck in the County of Bergen. In 1696 Mr. Daille removed to Boston. That plainly was the ending of the little church. In 1696, April 5 and July 10, the Hackensack record names twelve people, six of them of the des Marest family, as received from the "French congregation." Thus ended the church after fourteen years of life. Likewise gradually the Dutch stock prevailed over the French in the Hackensack Valley. But widely in the communities and the churches linger Huguenot names and characteristics.

Hackensack

The civil history of Hackensack antedates the church organization but a few years. The first church building erected in this vicinity is not definitely known. There are old foundations that might have, and are supposed to have, sustained a church building,

but none can give a certain account. The record of the First Reformed Church of Hackensack after two hundred forty years is well continued and preserved in the Dutch and later the English language. The ever recurring names of Westerveldt, Demaree, Van Winkel, De Vouw, Ackerman, Bougardt, Hoppe, Banta, Van Derlinda, Bertholf, Terhunen, Blinkerhof, Zaborischo, Loziere, Kip and Romeyn attest the loyalty of eight generations of membership with uninterrupted pastorates from 1686 when Rev. Peter Tesschenmaeker organized a group of thirty-three communicants who for two years had waited for this event.

The first edifice is reported as octagonal and upon the present site which is part of a tract of land about six miles square granted in 1669 to one Captain John Berrie. Domine Tesschenmaeker came from Utrecht. In 1679 he was ordained and preached a sermon in the Bergen Church. A sect of men, the Labadists, in their publication announced that they "never heard worse preaching," no more or less censorious or saintly in criticism than many who through years have succeeded them. Tesschenmaeker was minister till 1682 while settled in New Castle on the Delaware, and from there went to the Dutch Church in Schenectady. There, together with his wife and two servants, he was killed by the Indians. Whoever recorded this massacre dwells in some detail upon the fact that the head of the minister was "cloven in twain and carried on a pole to Canada."

Rev. Rudolphus Farich (Varick) appears in the church record as having during a brief interim preached, and upon one occasion administered the sacrament. The name of Guiliam Bertholf next appears. He served the people as a voorleser with such acceptance that they desired him to become a minister, and accordingly he was sent at the expense of the churches of Hackensack and Acquackononck (Passaic) to Holland in 1693 "to be examined and ordained by the Classis of Middleburgh in the Netherlands." He proved his qualifications and was invested with the pastoral care of the two churches.

In 1696 a church building whose proportions are recorded was erected. Some of the materials of this edifice are still in the present church. There are minute carvings, monographic and ornamental. The oldest is "William Day—Anno 1696." To us most of the ornaments are meaningless. Each one, though, from the

character of the inscription seems to indicate that it had been placed in a former prominent position.

Domine Bertholf's pastorate continued thirty years until 1724, during which time two hundred sixty-eight persons were admitted to church membership. Though he ministered to the church at Acquackononck, no record was there kept, likewise at Tappan. In 1699 he organized a church at Raritan and introduced the Rev. Theodorus Jacobus Frelinghuysen to this pastorate in 1720. In 1697 the church at Tarrytown was organized and occasionally ministered to by him. Though he received but $250 a year as salary, a tract of thirty-seven acres was bought by him near the village of Hackensack, and there he died in 1724. His death terminated the connection between the Hackensack and Acquackononck churches.

Rev. Reinhardt Errickson (Erickzon) from Holland was called in 1725 and installed as "minister of New Barbadoes (Township), Schraalenburgh and Perremus." During the ministry of Mr. Errickson sixty-six persons united with the church. After two years he accepted a call to Schenectady, and Rev. Gualtherus Du Bois of New York supervised these people for two years with satisfactory preaching and pastoral care until the selection of Rev. Antonius Curtenius of Holland in 1730. For a brief period he ministered to the two churches of Hackensack and Schraalenburgh. Again, about the year 1737 and until 1748, he served this double pastorate.

The years of this pastorate were placid, with only the beginning of a denominational dissension which later made its influence sorely felt. This was the agitation over Coetus and Conferentie difficulties. The cause and effect of this bitter contest as it raged particularly at Hackensack and Schraalenburgh is no part of this writing, and is dismissed with the statement that the controversy related mainly to the question of the right of ordination by the ministers of this country, and the exercise of church authority. The older Conferentie party ridiculed the doctrine of the new birth, experimental religion, family worship and prayer meetings, and so antagonized the Coetus ministers who dwelt much on these spiritual subjects. Dr. Abraham Messler in his Pastor's Memorial contends that it was the struggle of formalism against vital progress; of progress against inertia, engendered by an admiration of the past;

the fighting spirit of this land asserting itself against the forms and customs binding it to the fatherland. Due to all this, was a divided people, two ministers living in two parsonages and serving each a congregation on alternate Sundays, during which opposing peoples vented their spite in word and act. Those related were separated,—even wife and husband, child and parent.

Rev. John Henry Goetschius was called as colleague to Domine Curtenius in 1748. It is rather interesting to note that the senior minister's salary was thirty-one pounds, thirteen shillings and four pence, to be paid half-yearly, and the junior's fifty pounds less a few pence, yearly. These fractions are all named in the receipts. Either the domines or the consistory counted closely. Domine Curtenius left in 1759 to become pastor over "five churches in Kings County." This left the Coetus party of the congregation, with which Domine Goetschius had allied himself, dominant. It is presumed that, as Absalom of old, he had stolen the hearts of the people from the older minister who was with the Conferentie party. This latter small, unyielding group called the Rev. John Schuyler in 1756 who remained but three years.

After a vacancy of nine years, Rev. Cornelius Blauw from Holland settled here. His term was also three years, and he was followed about 1771 by Rev. Warmoldus Kuypers. Domine Goetschius was still pastor of his part of the congregation, begun in 1748, and endured through three years with this contemporary, Domine Kuypers, when his strenuous, commanding, earnest labors were ended by his death in 1774. During these three years the labor of love of Rev. John H. Livingston brought to an end the long existing breach in this church at conventions of ministers and elders called to effect reconciliation.

Rev. Theodoric (Dirk) Romeyn of the class of 1765 of Princeton, classmate of Jonathan Edwards, succeeded Domine Curtenius in 1775 to learn that peace is not necessarily perfect peace, for the bad feeling of years died slowly. Political differences connected with the War of Revolution, and the subsequent controversies under the earlier years of the Constitution, kept the fires of separation burning. The experiences of this minister, called by the British the "Rebel Pastor", fill too long a chapter for this writing. His ministry ended in 1784 with his removal to Schenectady.

After a year's interim, Rev. Solomon Froeligh came from Millstone and assumed the pastorate in 1786. The ancient rancor existed until the apparent need of a renovated church presented itself. Difficulties were adjusted and a plan of union adopted with all required agreements subscribed to. So the building, enlarged and twice remodeled after sixty-two years, was undertaken and finished in 1792. A brown stone tablet, with the inscription "Eendracht maakt macht" with an engraved lion, commemorated the event.

Domines Kuypers and Froeligh ministered alternately for a time, and for a time peaceably. Discord was renewed over the matter of a better parsonage for Mr. Kuypers. Four consistories took active part in this dispute which involved the entrance of Classis and Particular Synod. Peace was agreed upon in 1796 and restored after another outbreak in 1797. Domine Froeligh had some visions which he took as an ominous displeasure of God, compelling him to withdraw his solemn assent to the four articles of peace he had signed. The death of Domine Kuypers in 1797 after twenty-six years of service prevented any use of these ill-created dreams. He was much loved, though austere. He wore a wig, was corpulent, wrote in Latin, and preached in Dutch. He also "sipped tea and whiffed a pipe."

Domine Froeligh, who in the past opposed a union of the two churches, now desired it so strongly that Classis and Particular and General Synods were besought to prevent the call of Rev. James V. C. Romeyn. The Classis approved the call, nevertheless, and the installation took place. The antagonism of Mr. Froeligh was tireless. The hectoring and bickerings made a strange tale of ministerial egotism and venom. He twice ignored citations by General Synod and was consequently removed from his office as Professor of Theology and suspended from the ministry. He organized a denomination under the emphatic title of the "True Reformed Dutch Church," and at once proposed excommunicating the entire Reformed Dutch Church. He died an adherent of this his created True Reformed Church in 1827.

Schraalenburgh

As nearly as can be ascertained, the church at Schraalenburgh was organized in 1724. Its history for a long time is identified

with that of Hackensack, so intimately during the single pastorate over the two churches and for many years a double and overlapping pastorate in both churches, due to the Coetus and Conferentie disputes, that a separate record of this church is for long obscured. The first church was built in 1725. For three years Rev. Reinhardt Errickson, minister of the Hackensack Church, was pastor. Although during this pastorate a record was kept of additions to the Hackensack Church, no record of communicants of the Schraalenburgh Church is known.

During a two-year interim with no pastor, a Rev. Gualtherus Du Bois of New York City watched over these people, but only occasionally preaching and administering the sacraments. It appears that the Rev. George W. Mancius was called jointly by the churches of Schraalenburgh and Paramus. He continued his labors until 1732. It appears that Rev. Antonius Curtenius of Hackensack became pastor of this church some time prior to 1737 and endured until 1748. The same bitter contest as has been described of the Hackensack congregation affected the Schraalenburgh congregation. For years this contest over property, with lawsuits, cases of discipline of ministers and others, suspensions and depositions, agitated the community.

In 1748 Rev. John Henry Goetschius was called as colleague to Domine Curtenius to assist in the care over this extensive charge of the two churches. The territory comprising this congregation was in three townships. During his ministry a rivalry began in both churches. The social and religious followers of the two ministers provided an easy, if not an eager, entrance into the agitation of the Coetus and Conferentie difficulties. There were now two bands in the church like the two at Hackensack, but only one building. The preachers attending regularly between Schraalenburgh and Hackensack would be followed by their admirers to both churches. This occasioned bitter scenes en route. It is said that the two ministers and their following would meet on the highway on Sundays and frequently neither would turn out, so they sat there during a morning and eventually turned homeward.

A reading of the names of the Hackensack ministers is that, too, of the Schraalenburgh ministers. The story of these years after the Coetus and Conferentie agitation, from 1772, is similar to that of any normal peace-favored church. In 1795 Rev. Sol-

omon Froeligh, the Boanerges of the Dutch in his time, presented a petition to the Classis of Hackensack requesting a dissolution of the union between the two churches. Classis promptly judged that it had no jurisdiction and referred the matter to Particular Synod because "the union was created by synodical commission". There was evidently good cause for the attitude of this son of thunder in this and subsequent action, if the story of his biographer and intimate friend, Rev. Cornelius T. Demarest (one time minister of the English Neighborhood Church) in his "Lamentation over Dr. Froeligh," a rare pamphlet, is sympathized with.

A new church edifice was necessary, and its proposal to the congregation brought forth the loyal denominationalists. Dr. Froeligh's party would not concur in the wish of the majority, and peremptorily refused to share the enterprise. Under Rev. James V. C. Romeyn the needed resolutions were passed and on September 13, 1800, the church staked out the dimensions of the proposed building. The family names of the building committee are yet Bergen County names—Kipp, Demarest, Voorhis, Quackenbush, Blauvelt. Persons who subscribed to this church building could reduce their pledge by furnishing necessary materials, "three shillings six pence for a load of stone, and timber, the current price" at the old bridge, Hackensack. At completion, the pew seats were sold as was then the custom, as real estate, at public auction. The sum netted was $14,000, thereby more than paying the cost of the church. This church as erected in 1800, with its lofty steeple and fine proportions, is still a commanding sight.

Several times Dr. Romeyn sought the consent of the Schraalenburgh Church to procure a colleague, but it was refused saying they no more desired a combined call, and would welcome when Classis saw fit to dissolve their union with Hackensack. This wish was granted through a joint petition of the two consistories presented to the Classis of Hackensack in April, 1833. At this time the long period of thirty-three years' ministry of the venerable pastor, Dr. Romeyn, was recognized by a gift of "$372 and a supply of fuel," to be furnished to him by October sixteenth of that year, and also a release from any further pastoral service.

English Neighborhood (Ridgefield)

There is no account of any church organization in this locality earlier than 1768, though it must be reckoned with in the history

of our first churches. It is a fair presumption that nearness to the Hackensack Reformed Church made it unnecessary to the minds of Dutch settlers of that and the former generation to locate a church within three miles of an available one.

An early record describes the wishes of a Thomas Moore to donate the acre of land upon which a church was being built, if the church would establish itself agreeable to the constitution of the Reformed Church of Holland, that the offices of the ministers elders and deacons should be maintained in conformity to the doctrine, discipline and worship established in the United Provinces by the National Synod of Dort. This document, signed by six principals of the church, also contained a pledge that the church must keep out of the Coetus and Conferentie dispute which was interrupting the peace of other parishes. They pledged themselves to this in order to merit the good will of the entire community "on purpose that all the inhabitents of the English Neighborhood and members of the said church may live in peace and love among themselves and others."

Of the character of the first ministry under Rev. Garret Lydekker, who by special permission of the Classis of Amsterdam was licensed in 1765 and ordained in 1770, there is no account, for the Domine removed to New York in 1776 and took all the papers and writings belonging to the church. This act is less reprehensible when one considers the character of the times, a stirring war period with the frequent occupation of this district by the British and their armies. Politics and religion were intertwined in pulpit and pew in a way surprising to this latter generation, and it may in this particular church have accounted for a pastorless congregation for the ensuing sixteen years. At least the peaceable spirit manifested in the organization of the church twenty years before must have exerted a peace-loving influence, and the deduction is that peace would be maintained, even at a sacrifice of ministerial leadership.

In 1792 this church united with the Bergen (Jersey City) Church in a call on candidate, John Cornelison, attested by such figures as Lansing, Kuypers and Froeligh, ministers of church groups in the Hackensack Valley. Mr. Cornelison was to give one-third of his time to the English Neighborhood congregation and only occasionally to preach in the Dutch language. From 1792

until 1806 this double pastorate existed. After fourteen years this Domine severed connection with an unusually wide-extended and well-populated parish to devote his time to the Bergen Church, now able to support a pastor alone. The subsequent history of the English Neighborhood Church under the ministry of Rev. Henry Polhemus for forty-four years of peaceful unity, and later Rev. Cornelius T. Demarest for eleven years of discord and dissension by secession, presents contrasts which our early churches accepted as experiences necessary to preserve the purity of the doctrine.

Tappan

The existence of this church, although organized in 1694, was overlooked when in 1704 a convention of clergy of the Church of England gathered in New York, because of a report by the Rev. William Vesey, the first rector at Trinity Church. It was stated that in Orange County there were sixty families who had no minister and could not support one. The Tappan Church had already been in existence for ten years, though without a house of worship. It was the hope of the Episcopalians prior to 1694 in appointing a Rev. Mr. Hepburn to preach and read the service in English, that the Dutch people would be brought into a conformity with the Church of England. Mr. Hepburn apparently labored as far as Esopus (Kingston) and so effectively that the Dutchmen whom he attempted to serve resented it and established themselves in the nearby country places. Some of these refugees organized the church in Tappan, but because of extreme poverty were unable to build a church edifice for twenty-two years, and for the first thirty years were without a pastor. During these years the church depended on the ministration of Rev. Guiliam Bertholf, who was the pastor of the churches of Hackensack and Acquackononck, and missionary over an added region of country from Tarrytown to Raritan. Domine Bertholf was the first settled minister in New Jersey, the only one for fifteen years, and had the spiritual charge of all of the Dutch people west of the Hudson River.

In 1716 the first church was built, of stone and square as can still be seen in the church seal, yet in use. Fifty acres of land comprised this property. What now remains of the original tract is a cemetery. The first minister was Rev. Frederic Muzelius,

installed in 1724. The exciting controversy over the ecclesiastical dependence upon the mother church in Holland, raging so bitterly among other congregations, also affected this one and most of the record of Domine Muzelius recounts the troublesome experiences among the people during this pastorate. It so deepened that a dissolution of the pastoral connection was sought and obtained in 1749. As emeritus, he was furnished with a house and a fixed salary for life. This reveals a magnanimous people or an overrated belligerency, probably the former as it is recorded that the retired minister, though a beneficiary, "baptized and preached irregularly" and finally formed an opposition church in the immediate neighborhood. This minister lived until 1782, doubtless passing away with the satisfied conviction that he had done what the times demanded.

Rev. Samuel Verbryck was ordained as the second pastor in 1750. The church at Clarkstown, recently organized, was also under his ministration. Because a charter was sought by him for an academy, his classical brethren petitioned the Classis of Amsterdam to discipline him, adding to the overture, that their brother opposed fixed forms of prayer and the observance of festive days, and also that in the event of the establishment of an academy, it would tend to increase his sort of ministers. Persistence on his part brought into effect the original charter for Queen's, now Rutgers College, bearing the date of November 10, 1766. This domine was far ahead of his time in promoting the education of young men. The oncoming years have proven his wisdom. Such a ministry should have been concluded in peace, but it was a disturbed one until the very end. Even his salary was withheld by action of recalcitrant members, but his good sense continued him his ministry.

The Revolutionary War,—he a genuine patriot to the extent of being jailed in Hackensack,—bespeaks an active participation in the young country's struggles. He died in 1784, having served through twenty years of the former pastor's antagonism; through hardship of an opposing church organization; through trying persistency in creating the beginning of a school for ministers; and through the restrictions created by a devastating war.

It is interesting to note that the call to Domine Verbryck was one hundred seventeen lines of eight words' length. Catechetical

exercises were to be held once a week for six months of the year, dividing between the two churches. He was to have three weeks' vacation "to visit his friends or members of the church." His salary was eighty pounds in New York currency, paid semi-annually. In addition a house, barn, orchard and firewood were granted. Five hundred three names were now on the church roll, during a period of ninety-one years.

Paramus

The grant of land comprising 1977 acres, forming the new Paramus Patent, was given one Albert Saboroweski (Zabriskie) by the Indians with whom a stolen son of Albert was found, and evidently to mollify the parent. The name Paramus is Indian, derived from Peremassing, and indicated a district abounding in wild turkey.

It must be presumed that Guiliam Bertholf, who was settled over the churches of Hackensack and Acquackononck and gave his pastoral oversight to Tappan and Schraalenburgh also at the close of his ministry, organized the church of Paramus and gave it his pastoral care.

The date of the organization of this church is unknown, as no early records exist. Some evidence exists that a regular ministry was instituted in 1725. The first minister was Rev. Reinhardt Errickson, called by the Classis of Amsterdam in 1725 for the purpose of accepting the joint call extended by the churches of Hackensack, Schraalenburgh and "Perremus." His ministry was three years, but, due to a loss of the early records, no account is had of either his ability as a preacher or worth to the councils of the church. It may have been considerable, for this minister was the first president of the Coetus, or the church party strongly in favor of the independence of the American Dutch Reformed Churches. This congregation as yet had no church building.

In the pastorate of Rev. George W. Mancius, a gift of 45 acres was tendered the congregation on condition that the seven donors of the tract and their heirs were forever to have "a fit place to sit in the proposed building, and that the Rev. Mancius and his successors do actually come and live thereon." This was declined and the congregation found itself without church or minister for sixteen years. Rev. Antonius Curtenius of the Hack-

ensack Church and Rev. Johannes Van Driessen of the Acquackononck Church kept the congregation intact, as is shown by the baptismal register and the record of the administration of the Holy Supper.

The corner stone of a church was laid in 1735, the culmination of continued efforts of two men, Johannes Wynkoop and Conradus Vanderlech. Elaborate regulations were insisted on by members of the congregation, to procure materials, and help and secure the right of every contributor, of aged folk, of the deaf and impoverished, and for the exclusion of all unauthenticated preachers, lest the purity of sound doctrine be impaired. The donor of the land received free sitting for his family as a continued possession and was exempt from all church charges except for the salary of the minister. As in the Hackensack and possibly the Bergen first church, chairs, not benches, were used, with the names of the permanent occupants inscribed upon them. This building served the people for sixty-five years.

The Hackensack Valley group as such comprising the Classis of Bergen have through the succeeding 150 years maintained each its organization, combatting encroachment often antagonistic, yet never destructive of their heritage. Prominent locations of the earlier years have become busy city centres, diverting peoples to more pleasant surroundings, and newer trade routes have isolated village churches; foreigners have supplanted the Protestant element; yet these older churches endure as monuments of stalwart other years and are an inspiration to the fourteen virile new ones growing out of their life.

THE CHURCH IN THE PASSAIC VALLEY

By

Elias B. Van Arsdale

WHEN the Dutch colonists from Bergen turned the prows of their rude craft through the Kill von Kull, up Newark Bay, past the mouth of the Hackensack, into the Passaic, they were afloat on waters drained by that river and its tributaries from one of the most picturesque sections of New Jersey. Their vessels carried them fifteen miles up the river to the head of navigation. There they disembarked and began the difficult task of establishing their homes. Beyond them, up the valley, the river poured the volume of its waters into the rock-bound chasm of the Great Falls; and above that it flowed down softly on its most tortuous course through great stretches of meadow from its source hard by the place where others of the same blood and faith were taking up land for settlement.

Following upstream the valleys of its tributaries, the Saddle River, the Pequannock, Wanaque and Ramapo Rivers, our eyes feast themselves upon a fascinating scene of rolling hills and rugged mountains, broad reaches of fertile plains, narrower defiles of shadowed valleys and many a shining lake. Today within the area of this water-shed stand some two score churches of our faith and order, many of which still have upon their rolls names of these first families of the land.

This territory was the home of the great and powerful tribe of the Minisink Indians who once dwelt here in great numbers. The names of the various branches of the tribe are preserved in the names of the streams near which they dwelt. After their outbreak in the middle of the seventeenth century, the Indians were for the most part peaceable and gave little trouble. The

planting of the new settlements in the vicinity of Manhattan went forward rapidly and immigration from the mother country began to pour into the land. The English possession in 1664 practically caused immigration from Holland to cease, but it accelerated the movement of the Dutch colonists into the interior. Large tracts of land were bought from the Indians, and in nearly every case their claims were recognized and satisfied. Gradually they withdrew to the west and the colonists followed eagerly on their trail, taking up sections of the country most suitable for their purposes.

Perhaps the first settlement in the Passaic valley was made at Acquackanonk. There is a tradition that the settlers took up the land there eleven years before they secured a patent for it. This would fix the date as 1674, but it is not probable that there was any settlement on the land at that time. A large island in the river in the Dundee section of Passaic was conveyed by an Indian deed, dated April 4th, 1678, to Hartman Michielsen (progenitor of the Vreelands), but the patent for the island was not received from the East Jersey Proprietors until January 6th, 1685. According to tradition the Vreelands were the first to occupy the land, but just when is not known. What is known as the Acquackanonk Patent was given for the tract of land now included in the cities of Passaic, Clifton and Paterson south of the Great Falls, which had been conveyed by deed by the Indian chief Captehan to Hans Diedricks, Johannes Hartman, Elias and Cornelius Michielsen, Adrian Post, Uriah Tomassen (ancestor of the Van Ripers), Cornelius Roelofsen (progenitor of the Van Houtens), Symon Jacobs, John Hendrick Speare, Cornelius Lubbers, Abraham Bookey, Garret Garretson (progenitor of the Van Wagoners), and Walling Jacobs, on March 28th, 1679.

This large tract was divided into fourteen farms of one hundred acres each running back from the river to a fixed line. All west of that line was held in common to be divided later as the demands of new immigrations and the growth of the population might necessitate. The last division was made in 1714. Upon these farms nearly all these purchasers built their homes. The country was an unbroken wilderness of forest, uninhabited save by roving bands of Indians. There were no roads, only a few

trails through the forest and along the streams. The routes of travel were the water-ways by means of clumsy vessels. It was probably on a bright day in early autumn that these hardy adventurers came up the river with their families and their earthly belongings and moved into comfortable log cabins which the men had been busy building the summer before.

These people were hardy pioneers, sturdy tillers of the soil, carpenters, masons, millers, smiths, artisans whose labor would be needed in a primitive community. Their possessions were few, their manner of life was the simplest. The stern toil demanded for the subduing of the forest would leave little room for idleness. The soil, once cleared, was far from fertile and would yield subsistence only to the most unremitting labor. Yet by reason of proverbial Dutch industry and thrift the colony prospered and grew apace. And it was not long before some from this settlement began to push up the river and beyond to the Wagaraw and Goffle, Totowa, Pompton and the Ponds.

The religious character of these early settlers is well known. They were all children of the Reformation, intelligent, independent, of strong religious convictions. The difficulty of maintaining religious ordinances in the wilderness was great. Ministers were few. At this time there were only five Dutch ministers in America, Tesschenmaeker of Delaware, Weeksteen of Esopus, Selyns of New York, Dellius of Schenectady and Varick of Long Island, only five and scattered far. The opportunities for religious services were few. And yet these people at Acquackanonk valued very highly the ordinances of religion. One of the great hardships of their lives was, undoubtedly, to be deprived of their enjoyment. They were members of old Bergen, but Bergen had no settled pastor until the middle of the next century, ninety-seven years after its establishment. It was served by the ministers of New York and Long Island. Twice a year communion was administered there, and on those occasions those who were able would make the long journey by boat down the river from Acquackanonk to the old church there.

In the course of his occasional visits to Hackensack, Domine Tesschenmaeker came to the settlement at Acquackanonk, as probably Domines Selyns and Varick did, too. How eagerly those visits must have been looked forward to by these people; for there

would be marriages to perform, children to be baptized, and counsel and comfort to be given. But it is not to be concluded that it was only on the occasion of these infrequent visits by ordained ministers that religious services were enjoyed. Likely from the very beginning of the settlement, when the Sabbath came, the people would gather in one of the homes for a simple service when the Scriptures would be read, prayers offered, psalms sung, and a sermon from some good domine in Holland read. In those days there was an important member of the community called the *voorleser,* who taught the youth on week days and on the Sabbath conducted the worship of God, and who also acted as comforter of the sick. This community was served very early in this capacity by one Guilliam Bertholf. Mr. Bertholf had come from Holland to Bergen in 1683, at the age of twenty-seven. In 1690 he removed to Acquackanonk, and the next year to Harlem, and the year following to Hackensack, where he bought a farm and settled permanently. In all these places he had taught and conducted religious services.

It is impossible to tell precisely when the church was founded at Acquackanonk. It may have been during one of the occasional visits of Domine Tesschenmaeker, about the time he ordained the first officers of the church at Hackensack, in 1686. The Acquackanonk church has in its possession a unique record that gives the amounts of the weekly collections taken up at each service for a period of thirty years, together with various items of expenditure. This record goes back to 1693, and would indicate that there were regular church services held there as early as that year. How much earlier it is impossible to say. But from this time on the history is definitely known. For on September 2nd, 1693, the churches of Hackensack and Acquackanonk together memorialized the Classis of Middleburg, Holland, requesting that Mr. Bertholf might become their pastor. Mr. Bertholf went to Holland, was examined at a meeting of Classis on September 16th, 1693, ordained to the Gospel ministry, and at once installed as pastor of the two churches by which he had been called and at whose expense he made the perilous journey to and from Holland. He was the first man sent from this country to Holland for ordination. He arrived on his return to America in February, 1694, the first regularly installed pastor in New Jersey.

For fifteen years he was the only settled Dutch minister in the Province. According to his duties stipulated in the call, he was to preach once at each church on Sunday, administer communion twice a year to each congregation, catechize the children, and visit the people scattered over a territory extending from Tappan and Hackensack to Second River (Belleville), and north and west as far as Ponds and Fairfield. He continued his pastorate until 1724, two years prior to his death at the age of seventy.

The first church edifice used by the congregation was erected probably not before 1705. It stood on the plot of ground originally granted to the church near the river, where the second edifice was erected in 1829, which is still standing and used by a Catholic association to whom it was sold when the congregation moved into its beautiful new church in 1901.

The study of this early period brings into bold relief the truly heroic figure of Domine Bertholf, veritably the Apostle of East Jersey. His is a record of most devoted service. In imagination we can follow him on his long, lonely journeys on horseback or by boat up and down the valleys of the Hackensack and Passaic, as he visited his scattered flock. Through forest and stream, over rugged hills and broad plains, up quiet valleys, wherever a group of Dutchmen had cleared for themselves homes in the wilderness, he went comforting the sick and troubled, baptizing children, bringing into the hard and lonely lives of the settlers the cheer of his kindly presence and longed-for news of distant relatives and friends. In the course of his work he laid the foundations of half a dozen churches. It was a kind providence that spared him for so long a ministry through those arduous years. At the close of his ministry a birdseye view of the new settlement would have shown a dozen rude log cabins scattered along the river from the Yantecaw, or Third River, to the present limits of the city of Passaic at intervals of one-eighth of a mile. Next north there was another cluster of houses, a dozen or more, of somewhat better construction as of a later date. Then in turn would come the Wesel, and the Bogt neighborhood at the bend of the river where the city of Paterson now stands. A few miles to the north, along the Ramapo, there was another new settlement at the Ponds; and eight or ten miles above the Falls land was being taken up and people were asking for a church. While

across the Passaic to the east on its tributary, the Saddle River, Paramus was being organized.

During the two years vacancy that now followed, the churches at Hackensack, Acquackanonk and Second River were cared for by the Rev. Gualterus Du Bois, preacher in New York from 1696 to 1751, who probably reached them by sail boat through the Bay and up the rivers. Due to the expansion of the field, plainly demanding the services of two or three men, it was determined to divide the parish. Accordingly we now find Acquackanonk joining with Second River and Ponds in sending up to the Classis of Amsterdam a blank call requesting it to select a minister. The salary promised was equal to two hundred dollars, a very good sum for those days. The call was placed in the hands of Henricus Coens, a young man who had offered himself for service abroad. On October 17th, 1725, he was examined and ordained for these churches. He sailed for America immediately and arrived in New York early in the following year. The oldest existing records of the church of Acquackanonk, excepting the collection record already referred to, go back to the beginning of Domine Coens' pastorate. The first entry by him is a list of 196 names of church members whom he found in his visitation in March, 1726, living at Belleville, Acquackanonk, Sloterdam, Wesel, Totowa, Singack, Pompton (Plains), and the Ponds. "From Acquackanonk, then, near the site of the old First Church, his parish seemed to lie along the pleasant east side of the Passaic, known as Sloterdam, and then striking off northwesterly from Passaic Falls, along the old Totowa road, to have gone through Singack and lower Preakness to Mountain View, and thence up the Pequannock and Ramapo rivers to the Ponds." This was probably the route he traveled to reach his people, covering a distance of some twenty-five or thirty miles.

About the first important matter that now engaged the attention of these churches was the providing of the "free house" that had been promised in the call. For it is on record that in March, 1726, Belleville gave to the consistory at Acquackanonk a sum equal to $125 toward building a parsonage. The house was built on the fourteen acre lot originally granted by the patentees for church purposes, and the diagram of the building is still preserved in the archives of the church. The expense of

keeping the house in repair was probably shared by the three churches.

After three and a half years the church at Belleville suddenly withdrew from the union, refused to receive the services of Domine Coens any longer, and nailed the church door against him so that he was forced to preach from the gallery-stairs. The precise nature of this serious contention it is impossible to determine, but there is no uncertainty as to what the people at Acquackanonk thought of the action of Belleville, for they record their indignation in no unmistakable terms in the minutes of Consistory. There it is also recorded "that we of Acquackanonk and 't Noorden (Ponds) now shall hereafter be one congregation and one body, and that our above named minister shall always preach at Acquackanonk in the church near his house, without even making mention of that other church, and that we then shall jointly, without Second River, pay the salary to his Reverence." From this time on the church at Belleville remained independent.

Domine Coens continued his ministry at Acquackanonk and the Ponds until he died, February 14th, 1735. He was buried under the Acquackanonk pulpit. During the nine years of his work, he received into the church one hundred and four on confession and thirty-one by certificate. He baptized two hundred and twenty-two children and married one hundred and thirty-five couples.

The next pastor of Acquackanonk and the churches to the north was the Rev. John Van Driessen who was called in September, 1735. His coming was unique in that it was without advice or consent of Classis of Amsterdam, and in opposition to the feelings of the ministers of the country. He was the first Dutch preacher in America who had not been licensed and ordained by Classis in Holland. The circumstances of his settlement in these churches was an indication of that feeling that was just beginning to manifest itself, that the churches in America should be independent of Holland in ordaining and settling their own ministers, the feeling that finally culminated in the Coetus and Conferentie controversy that agitated and divided the churches for a generation, and which was not settled until the adoption of the Plan of Union in 1771. The churches at the

north were seriously affected by this dispute, with the exception of Ponds, while Acquackanonk and Belleville stood staunchly in favor of the Coetus, the latter stating its approval in its records where it is written that "this should be the case forever."

Domine Van Driessen had been ordained by a council of Congregational ministers convened at Yale College, New Haven, Conn., on April 13th, 1727. Before coming to this field he had served churches at Kinderhook and New Paltz. It appears that only the Consistory at Acquackanonk acted in calling him, but his services were also given to the churches at the north, for it is recorded in the Acquackanonk church books that within seven months after his installation he had organized on April 7th, 1736, the church at Pompton and dedicated a new church edifice "intended to accommodate the people of Pompton Plains, Pompton, the Ponds and the adjacent country." He also styles himself pastor of Acquackanonk and "pastor extraordinary" at Pompton. He left the pastorate of this field in the spring of 1748, probably because of the growing hostility to him by the influential ministers of the country on account of the irregularity of his ordination. The work of the church, however, seems to have proceeded with considerable success under his charge, for he records the accession of eighty-four members on confession and ten by certificate, the baptism of fifty-two children, and the solemnizing of 156 marriages. His subsequent history is unknown. His wife does not seem to have accompanied him when he left Acquackanonk, as she died there three years later and the church paid her funeral expenses. The record on the church books of these items gives an interesting glimpse of the customs of those days. The Consistory paid to John Stymets 15s. for her burial; to Casper Zabriskie £2 15s. 4d. for sugar, rum and butter; to Wessel Wessels 8s. for baking; and to John Van Winkel 10s. for a barrel of beer.

Not until the autumn of 1752 had the church a settled pastor again, and during the interval it depended upon the voorleser for the conduct of services and compensated him for his labors. The church at the Ponds in the meantime had joined with the church at Paramus in calling a pastor. And now Pompton unites with Acquackanonk in calling David Marinus, a young theological student living in Pennsylvania. He was licensed by the Coetus

of New York on September 21st, 1752 and ordained in October. The following extract from the call is interesting. "We promise your Reverence for your services among us, a yearly salary of eighty pounds, 'Jersey monie.' Here is also promised a good dwelling, newly built in the time of Domine Coens, standing near the church, a little barn for horses and cattle, a well, a garden, and six acres of land. We will keep all this in repair. We will take firewood to the Domine's house. Pompton will find you free provender for your horse every year, and some of the Acquackanonk Church will also bring you something for your horse, but will not be obliged to do so as are the Pomptoneers. All this you will enjoy as long as your Reverence continues to be our Pastor."

For a period of twenty-one years this relationship continued, but its principal achievements seem limited to the first five or six years. The domine was evidently a man of some means, for on July 20th, 1754, he bought a farm of one hundred acres near the Falls, which he occupied for six years. He then exchanged this property for the farm of Garret Van Houten of Sloterdam where he lived for several years. The organization of the new church at Totowa in November, 1755, and the location of its house of worship within a stone's throw of his residence was probably facilitated by reason of his dwelling in that vicinity. In order to provide for this new organization a new call was made out by the Acquackanonk Consistory in combination with the Consistories of Totowa and Pompton, stipulating that the church of Totowa shall have the fourth part of the services and pay a fourth part of the salary. During his ministry also a new parsonage property of forty-four acres was purchased on what is now Lexington Avenue, Passaic, which was used until the beginning of the present century.

Domine Marinus appears to have been a man of unusual talent as a preacher and a writer, as some published papers of his still extant show. One of these was a pamphlet of 1755, advocating a separate college for the youth of the Dutch Church. But the career so brilliantly begun came to a sad close. He seems to have lacked the strength of character to resist the influences of unchristian strife in the church and of the social habits that prevailed in that period. "He lived in troublous times, when the

conflict between the Coetus and Conferentie parties raged fiercely. Many of those who participated in the struggle were so seriously wounded that they never recovered from the shock. Domine David Marinus was one of these. In the midst of this contention his growth in grace was seriously hindered, until at length his Christian character was sadly compromised." He also fell a victim to the convivial habits of the day in which he lived. He was finally deposed from the ministry six years after he had left Acquackanonk.

After the retirement of Domine Marinus, the churches of Pompton and Totowa withdrew from the union with the Acquackanonk Church, and in May, 1774, the Rev. Henricus Schoonmaker, of Poughkeepsie and Fishkill, became pastor of that congregation alone. His pastorate covered the entire period of the Revolution and extended nearly through the first sixteen years of the next century, forty-two and a half years, when he retired because of the growing infirmities of age. He was a very eloquent preacher in the Dutch language which he continued to use to the close of his ministry.

The period was a very trying one for the churches in New Jersey. The churches had scarcely recovered from the shock of conflict between parties within when the great upheaval in the political world broke over the country, bringing with it a flood of iniquity and intemperance, temporal distress and hardship into all this section of the land. The Acquackanonk Church, with all the others in this section, was in the very field of conflict. Domine Schoonmaker was a steadfast patriot, a wise leader, an indefatigable pastor, and the church grew into strength and prosperity under his care. In the latter half of his ministry the Totowa Church shared his pastoral care also, and under date of May 19th, 1800, Preakness was granted a small portion of his service.

Much space has been given to the story of the Acquackanonk Church because of her position as the mother church of the Passaic valley. The early life of all the others was closely related to hers as actually parts of the wide parish under the care of the ministers who served her, and her story is theirs. The ties of family relationship, too, ran out into all these settlements. There was a common interest and a common experience binding them together. Yet each community had its own peculiar prob-

lems to face and its own distinctive work to do. So we turn now to give briefer resumés of the other churches of the region.

Second River (Belleville)

The church at Second River was organized very shortly after Acquackanonk, perhaps in 1700. The exact date is not known, nor is the location of the first building. The records show that in 1725 a building committee was appointed for the erection of "a new church," consisting of Garrit Wouterse, Frans Van Dyck, Gideon Van Winkle and Johannes Konig. Evidently, then, a church was standing there before that time. At that time the plot of ground facing the river whereon the present church stands was conveyed to the congregation for their house of worship. The new edifice was a square or oblong structure with a belfry surmounting the center of the roof, thus conforming to a type extensively followed in those days.

At first this congregation was included in the field served by Domines Bertholf and Coens of Acquackanonk. When this relationship was suddenly terminated, in 1730, Belleville called as its minister the Rev. Cornelius Van Santvoord, of Staten Island, who remained there only two years. Then there followed a vacancy for three years.

About this time Aarent Schuyler bought a large tract of land on the east side of the river, on which was found a rich deposit of copper. Mr. Schuyler became wealthy and he and his family manifested great generosity to the church. By gifts at various times the church received from them a trust fund of eight hundred and fifty pounds which was to be invested and the income used in paying the minister's salary. In view of these gifts, the Consistory, with full consent of the congregation, resolved to give to Colonel John Schuyler (eldest son of Aarent) the right of a vote of consent and approval in calling a minister; and this right was to descend to his descendants in the male line, provided they were members of the Reformed Dutch Church and residents of the Provinces of New York or New Jersey or the city of Philadelphia. It was also stipulated that the pastor must be of the ministry of the Reformed Church. It was a peculiar arrangement and one having possibilities of trouble, as subsequent events show.

The Rev. Gerardus Haughhoort, of Neversink, Monmouth County, was called, with the full approval of Colonel Schuyler, and installed as pastor on August 31st, 1735. Mr. Haughhoort was a man of ability and the beginning of his ministry was the means of a great religious awakening, for in the first year at Belleville there were added to that church on confession sixty-six and two by certificate. The church prospered and the pastor seemed secure in the affections of his people, and all was harmonious for seventeen or eighteen years. Then dissatisfaction arose. The domine seems to have offended Colonel Schuyler and his family. It is asserted by a historian of the times that "to get rid of the Domine, Colonel John Schuyler declared himself an Episcopalian and invited Rev. Daniel Isaac Brown, rector of Trinity Church, Newark, to officiate at Second River." Mr. Brown conducted worship for some time in a private building near the river and afterwards in the academy. "At length the doors of the Dutch Church were clandestinely fastened, and Mr. Haughhoort preached to a few friends on the steps at his church door." The difficulty was finally adjusted, in 1770, and the domine continued to serve the church to the close of the year 1776. However, the trouble seriously affected the spiritual prosperity of the church and no record is found of communicants received during the last twenty years of this pastorate.

Thereafter this church was without a pastor of its own for a long period of eighteen years, with the exception of the one year, 1779 to 1780, when Rev. Matthew Leydt served. But Domine Schoonmaker of Acquackanonk supplied the pulpit for a portion of his time during the last ten years of this period. During the entire time of the Revolution this church, with the others, must have suffered severely. The foraging of the country by the soldiers of both armies impoverished the people, and many were driven into the interior. "The state of the churches was now so deplorable that the Classis of Hackensack directed that each church make a special report, particularly referring to the state of the church and the many fugitives from the scenes of distress, by reason of the invasion of the British army, for the purpose of being sent to the Particular Synod, in order to a full report to be made in 1781 to the General Synod."

The Ponds

Permanent settlers began to come into the valley of the Ramapo a little before 1700. "There were then ten families located at Ponds and five at Pompton. Among the earlier settlers or owners of land occur, during the following half century, the names of Ackerman, Berdan, Bogert, Brockholst, Bush, De Baun, Demarest, Garretson, Hallenbeck, Hennion, Hopper, Jones, Kipp, Post, Quackenbush, Ryerson, Romeyn, Schuyler, Shuart, Snyder, Stooms, Van Allen, Venderhoff, Van Houten, Van Voorhees, Van Winkel, Ward, Winters, Young."

The church was organized there about 1710 and, soon after, a log structure was built to accommodate the people of this section, which was referred to in early records as "'t Noorde." Later it became known as the Ponds, because of the existence of several small bodies of water in the neighborhood. The church was in union with Acquackanonk until 1748.

During the pastorate of Domine Van Driessen, doubtless resenting the concentration of his efforts in the newer organization at Pompton Plains and his attempt to draw the people at Ponds to that church for worship, they were moved to build a new church in their own section in place of the old log church. This building, accordingly, was erected in 1740 on a plot of ground given for the purpose by John Romaine and Jacob Garrison, near the site of the old stone church still standing there but no longer in use. The building was hexagonal in shape with the belfry in the center of the roof which sloped sharply to a point.

Almost immediately after the close of Van Driessen's pastorate, the Ponds church joined with the church at Paramus in calling a minister, and from this time for a period of forty-four years it was in union with churches to the east. The church at Paramus had been organized sometime before 1725, and after the two brief pastorates of Rev. Reinhardt Erickzon, 1725 to 1728, and Rev. George W. Mancius, 1730 to 1732, was without a minister for about sixteen years, or until the time of union with the Ponds Church in 1748. During this interval it had been supplied occasionally by Curtenius of Hackensack and Van Driessen of Acquackanonk and had erected its first edifice, in 1735, one of

the hexagonal type constructed of stone, nearly on the same site as that of the present church which was erected in 1800.

The minister now called by the combined Ponds and Paramus churches was the Rev. Benjamin Vander Linde, a young man who had been licensed by the Coetus at its second session. The call was prepared in the Ponds church on August 21st, 1748, and provided that he should preach at Paramus four Sundays and on the fifth Sunday at the Ponds. Paramus was to furnish him with the parsonage and forty-four acres of land and with firewood. Ponds was to pay twenty-five pounds toward the salary, Paramus thirty-five; and Ponds was to fetch the domine and return him whenever he preached there. He remained in this charge to the time of his death, July 8th, 1789, giving himself in unremitting labor and with consecrated abilities to the welfare of his people for forty-one eventful years. He was an American by birth, having been born at Pollifly, now Hasbrouck Heights, in 1719. He studied theology under Domines Goetschius and Dorsius, and was a man of sound learning. It is interesting to note that for a while his services in the Paramus Church were interrupted because of the use of the church edifice as a place of confinement for British prisoners; and also when the courthouse and jail at Hackensack were burned by the British forces the Bergen County court was transferred to the Ponds Church as a secure place.

"But notwithstanding these troublous times, Vander Linde's ministry was so fruitful that in 1784 the Consistory at Paramus was obliged to erect a second edifice at Saddle River to accommodate his overflowing congregation. This was subsequently organized into a separate church. And then also in the upper part of the Ramapo valley the people petitioned, in 1785, to be organized into a church and this was done. Thus the church of Ramapo, now Mahwah, was formed."

Fairfield (Horseneck, Gansegat)

Between 1710 and 1720 several Dutch families began a settlement just south of the juncture of the Pequannock and Passaic rivers. The section was included in the original purchase of land from the Indian chief Captehan in 1679. Among the early landholders appear the names of Simeon Van Ness and David Pier,

who held several hundred acres each along the rich river bottoms. Other family names appearing as far back as 1750 are Franzisco, Kierstead, Van Doorf and Bush. The early records of the church have been lost and little is definitely known of the beginnings of its history. It seems certain that as early as 1730 an octagonal stone church was erected, which continued to serve the purposes of the congregation until the pastorate of the Rev. John Duryea (1801 to 1817). The date given for the founding of this church is 1720. It is very likely that the people here were visited by Domine Bertholf in the course of his wide ministrations, and the organization of the church must have been due to him. Undoubtedly Domines Coens and Van Driessen also visited the field. Domine Marinus is definitely stated to have supplied this church from 1756 to the close of his ministry at Acquackanonk and Totowa. It appears, however, that his services were only in the nature of an occasional supply. For in the fall of 1762 this church united with the churches of Pompton and Boonton (Montville) in giving a call to the Rev. Cornelius Blauw during the disruption of the church at Pompton over the Coetus and Conferentie trouble.

It was not until November, 1772, that the church again received the care of a settled pastor. At that time it united with the churches of Pompton and Totowa in calling the Rev. Hermanus Meyer from Kingston, N. Y. In 1785 the church at Fairfield was relinquished by him, and there seems to have been a long period of vacancy from that time until 1801.

Pompton Plains

The first settlers in the Pompton tract were Anthony Brockholst and Aarent Schuyler. They with others had obtained in 1695 a patent for a tract of 5,500 acres on the east side of the Pequannock river. Schuyler, according to tradition, was the first to explore this region, he having been sent out to the Delaware on a business trip for some parties in New York. There were probably only five or six white families residing in the valley at the opening of the year 1700. They were from New York, and among them we find the names of Mandeville, Roome, Van Gilder and Ryerson. Susbsequently settlers came in from Hackensack, Acquackanonk and Bergen.

At first those who were church members were enrolled at Acquackanonk and those living in the lower portion of the region probably attended service there occasionally, while those at the upper end would go to the Ponds whenever services were held there. But it was not until the second year of Domine Van Driessen's pastorate at Acquackanonk that the formal organization of the church was effected. On the seventh of April, 1736, Paulus Van Derbeck and Peter Post were ordained as elders, and Johannes Hennyon and Martin Berry as deacons. At the same time the first house of worship was dedicated. It was located on a public highway on the east side of the river near a ford in the stream. The title of the society was the "Reformed Dutch Church at Pompton," and within the congregational limits were included what are now the congregations of Pompton Plains, Pompton Lakes, Montville, Preakness, and parts of Fairfield and Little Falls.

Domine Marinus succeeded to the pastorate of this church with that at Acquackanonk, after a vacancy of four years following the departure of Domine Van Driessen. During his ministry here the congregation split into two distinct parties over the Coetus and Conferentie contention. The latter party gained possession of the church edifice and deprived Domine Marinus of the use of it, whereupon, in 1760, his friends built a small church for him on the Plains, which stood for ten or twelve years. There he served occasionally until the close of his pastorate.

Meanwhile the Conferentie party, in conjunction with the churches of Fairfield, Totowa and Boonton (Montville), called the Rev. Cornelius Blauw. He was installed on October 24th, 1762. A parsonage was provided him at Two Bridges, where he lived, and, having no conveyance of his own, the people took turns in bringing him to and from the services in these churches. The circumstances of his settlement over these churches are a confirmation of that judgment that has been expressed concerning him, that "he was a troublesome man of the Conferentie party, invading the congregations of others, accepting calls from the dissatisfied, and illegally administering the ordinances to them."

Soon after the removal of Mr. Blauw, the two factions composed their differences and decided to build a more commodious edifice. The new church was erected during the year 1771 on

a plot comprising an acre of ground conveyed to the Consistory by Tunis Dey, of Preakness, the lot on which the present church stands. It was soon after this, probably, that the organization took the title of the Reformed Dutch Church of Pompton Plains.

The re-united congregation, now settled in their new house of worship, issued a joint call with Totowa and Fairfield to the Rev. Hermanus Meyer, in November, 1772. Early the next year he began his labors and continued his ministry there until his death, October 27th, 1791.

Dr. Meyer came to this charge from Kingston where he had suffered keenly from the hostility of the Conferentie party, where the doors of his church had been closed against him and guarded with an armed sentinel. He is described as pre-eminently a practical preacher rather than doctrinal, which seemed to have been too heart-searching for some of his parishioners, "a man of great erudition, of a mild and humble temper, polite and unaffected in his manners, and eminently pious." He was held in high esteem by the church at large and was honored by being chosen by the General Synod as Professor of Hebrew and Lecturer in Theology, from 1784 to 1781. Throughout his ministry in this region the churches suffered heavily from the disturbance and distress of the war, and the depression and privation that followed in its wake; and these conditions were instrumental in depriving him of the success his labors merited. He seems to have ended his days with a deep feeling of disappointment over these conditions.

Montville

There is little to be told of the church at Montville in the days before the Revolution, for the available records are meager. It seems to have been little more than a preaching station connected with the larger field at Pompton Plains, whose pastors ministered to the people in all this section of the land. The preaching, as elsewhere, was done at first in private houses until the church was built. This is said to have been a rude edifice constructed of rough hewn timber, but just when and where it was erected is not known. The Boonton Reservoir of Jersey City covers the spot where it stood, somewhere near the old Boonton Forge. The time of the beginning of this congregation was probably in 1756, but the formal organization did not occur until the second year

of Dr. Meyer's pastorate, when on February 15th, 1774, he ordained Cornelius J. and Peter Doremus as elders, and Hendrick B. Franzisko and Peter Cook as deacons. The church was incorporated in 1795 as the "First Reformed Dutch Church of Boonton." The title was changed to "The First Reformed Dutch Church of Montville" in 1818, when a new building was erected on the plot of ground donated to the church for that purpose by Garrett Duryea, directly opposite where the present structure stands.

Totowa (Paterson)

The organization of the church of Totowa by the Rev. David Marinus, and the erection of its house of worship, in 1755, near his residence have been described. This section had been settled first by the Van Houtens about 1720. To the eastward along the north bend of the Passaic to the Wagaraw tract there had probably been white inhabitants only since 1740. It is said that during the ministry of Domine Van Driessen, Totowa had been made a preaching station. On February 24th, 1726, the Great Consistory and congregation at Acquackanonk empowered their pastor, Domine Marinus, to immediately constitute a consistory at Totowa. This he did, ordaining and installing Simeon Van Winkel, Jacob Van Houte, Johannes Ryerson and Jacobus Post as elders, and Dierk Van Giesen, Helmick Van Houten and Frans Post as deacons. The church building had been finished before this. It stood near the foot of the hill near the river on what is now Ryle avenue in Paterson, at that time the principal road north of the Passaic. It was a square or oblong stone structure with a square cupola rising from the peak of the roof.

The ministry of Domine Marinus was interrupted here as at Pompton and Fairfield during the six years of Domine Blauw's presence in this region. After his retirement in 1768 Domine Marinus probably resumed his pastoral duties here for a while. But in November, 1772, Totowa again united with Pompton and Fairfield to share the ministrations of Rev. Hermanus Meyer throughout the period of the Revolution.

Such is the story of the early days of our church in this area. Eight churches of our order were organized here in colonial times. And these had been served by eleven settled pastors, the ministry

here of two of these extending over a period of more than twenty years, and that of three others over forty years. During the entire period of the Revolution the churches in the whole area were served by three outstanding men, Domines Vander Linde, Schoonmaker and Meyer, ardent patriots, capable leaders, men of sound learning and steadfast devotion. They faced conditions most difficult for the maintenance of true moral and religious life. But valiantly and faithfully they carried on. And today all of the eight colonial churches still survive as memorials of the consecration of these men and their predecessors. But how changed the environment about them! At the close of the Revolution the arena of their labors "was a rural scene of exquisite beauty and loveliness. Here and there snug farmhouses might be seen, their quaint appearance plainly intimating their sturdy Dutch origin, and the thrift of their occupants, while about them on every side were fields of corn or grain, fruit-bearing orchards, or pasture lands where cattle grazed and flocks were folded." It was the valley of the Passaic and its tributaries, transformed within a century by a hardy, independent, God-fearing people from a wilderness, the haunts of untamed savages, into a quiet countryside, the dwelling place of a people who had come at last, through bitter ecclesiastical and political strife, into the possession of a desirable peace, a land where the passing of another century would witness the growth of great industrial cities and marvelous wealth and vast cosmopolitan population. Fortunate will it be if the recounting of the story of the early days shall serve to quicken in these intenser times the flame of their steadfast faith.

THE CHURCH IN THE RARITAN VALLEY

By

JOSEPH S. FRELINGHUYSEN

THE history of the Dutch Reformed Church in the Raritan Valley covers a span of over two centuries. The early activity of the church was confined to a radius of twenty miles square, the first places of worship having been located in the center of the valley through which the Raritan River flows, with its two branches north and south. Here were planted by the early pioneer Dutch ministers their several houses of worship, shrines of the settlers who sought religious freedom in the new world, and these old buildings, some with their original walls still standing, are the landmarks of their descendants today.

As we delve through the long record of the Dutch Reformed Church, as old as any, if not the oldest, in America, which for years conducted its services in the Dutch tongue while the prevailing language was English, survived this transition, and is still known as the Dutch Church, we become convinced that the solid foundation of our church is largely responsible for the invincible character of its influence today. The founders of the church, those struggling settlers with their deep and earnest religious convictions, were fighting Christians, taking their faith seriously and militantly.

The valiant spirit of the first minister in the Raritan Valley, a constant challenge to the enemies of truth and progress, has persisted throughout the years. It was this spirit that later blazed forth in a controversy which divided the church into two distinct factions, one, called the Conferentie, wishing to adhere to old methods and old forms, and the other, the Coetus, insisting on establishing an independent government. This controversy seemed only to refine and strengthen the faith and to plant more

firmly the foundations of the church in America. I have always believed that if the independent government of the church had not been established here this great denomination with all of its glorious traditions would have failed at its inception. Let us be thankful that the Coetus won.

Fifty years or so after the first minister came, the Raritan Valley became part of the military operations of Washington in the fight of the Colonies for independence. Within this valley and on the adjacent hilltops the Revolutionary forces rested when Washington watched the English generals Lord Howe and Cornwallis at Elizabeth and New Brunswick, just as the echoes of the battles of Trenton, Princeton and Monmouth were dying out.

In this vital struggle of the Colonies the Dutch churchmen fought on the side of independence, and the names of the loyal men who were the parishioners of these congregations can be found in the rosters of the Continental Armies and the Jersey Militia in every written history of the conflict.

Not only there but in every war since, Dutch names are recorded in defense of their country. The descendants of these Holland Dutch fathers lie buried in every battle field of the Southland as well as under the poppies of France and in our cemeteries of the great war for civilization. Go through the Raritan Valley today and you will find men with the same names, the same characteristics of integrity and of stubbornness, as well as the same public spirit and sense of duty which existed in their forefathers.

It is not difficult to fix the dates of the colonization of most of the settlements embraced within the Atlantic Coast States. We know exactly when the original pioneers established themselves at Jamestown and when the Pilgrims arrived at Plymouth Rock. The precise period of the arrival of the advance guard of the Dutch settlers at New Amsterdam is also known to us. That William Penn's ship, the "Welcome," arrived in the Delaware in the latter part of October, 1682, all students of American history know.

In each of these instances the settlers were immigrants from the old world; from England, in the case of Virginia, Massachusetts and Pennsylvania; and from Holland, in the case of New York.

But not so with the original settlers of north New Jersey who were migrants, not immigrants. They did not, in any case, come directly overseas. They were, in a sense, Americans already, having drifted in from the adjoining province of New York—some from the immediate vicinity of New Amsterdam and others from Long Island.

They did not come in a body but as individuals, solitary pathfinders and venturesome pioneers, men and women of restless temperament, grown weary of the scenes and circumstances which previously environed them, and filled with a longing for wider spaces and newer fields of endeavor and development.

It is not possible to determine just when the colonization of north New Jersey began. We do know, however, that as the 17th Century approached its close this migratorial tide began the colonization of the sections embracing the present counties of Essex, Bergen, Somerset, Middlesex and some others—indeed, the whole northern end of the state.

About the same time the settlements of south Jersey, Burlington and Salem Counties, also had their birth, the "Griffin" the "Kent," the "Shield," and other ships depositing their venturesome passengers on the east bank of the Delaware in 1675, 1677, and thereafter. In these instances the pioneers were newcomers, just arrived from overseas, unlike their brethren who settled the counties to the north of them, for the fathers, the original settlers of Essex County, were largely of English origin, they having come immediately from Long Island, though primarily from New England.

In the case of the settlement of Somerset and contiguous counties this was not true, for among the early settlers of this region, we find such names as White, Codrington, Royce, Morrison, Garretson, Fisher, and other names which are distinctively English.

These and their compatriots, however, represented only a small minority of those who crossed over into New Jersey from New York, some by land and others by sea, or rather, across New York Harbor and Raritan Bay, and established themselves within the territory referred to, i.e., the Raritan Valley. These almost to a man, were from the Dutch population of New Netherland —the New York of later days. They were the Tunisons, the

Van Nests, the Van Veghtens, the Hendricksons, the Hoeverdens, the Wyckoffs, the Van Winkles, the Ten Eycks, the Schermerhorns, the Middleswaerts, as well as representatives of other leading Dutch families—the original settlers of the Raritan Valley and the founders of the Dutch Reformed Church in that section of New Jersey.

As early as 1650, Cornelius Van Tienhoven, Secretary of the Province of New Amsterdam, wrote:

> "The district inhabited by a nation called Raritangs is situated on a fresh-water river that flows through the centre of a lowland which the Indians cultivated. This vacant territory lies between two high mountains, far distant the one from the other. This is the handsomest and pleasantest country that man can behold."

The earliest actual purchase of land of which we have record—though it is not unlikely that prior settlements took place—was that made by John Inian, in 1681. This embraced the territory comprising the present city of New Brunswick.

The early Dutch settlers of New Netherland, like the Puritan and Quaker founders of Massachusetts and Pennsylvania, respectively, were religiously inclined. The commercial spirit of the original Dutch pioneers was paralleled by their religious spirit. The Holland Company, which settled, and in effect governed, New Netherland, took care to see that the primitive settlements were supplied with clerical leaders of the Dutch Reformed Church, sent from the mother country, without exception men of considerable learning and varied accomplishments.

It is altogether probable, therefore, that as the Dutch pioneers from New Netherland moved across the border into the Valley of the Raritan, they carried their religion with them, and in due process established places of worship, primitive ones, of course, presided over by religious leaders, though some years must have elapsed before regularly ordained clergymen were supplied by the heads of the Dutch Reformed Church in Holland.

The church at Raritan was established, it is believed, in 1696. The earliest dependable record that is extant concerning the religious life of the Raritan Valley, written in the Dutch language, of course, carries us back to March 9, 1699, on which date we

find that "the following persons were chosen: namely, John Tuynesen as elder, and Pieter Van Nest as deacon, and were installed before the congregation by Guiliam Bertholff."

Bertholff, or Betholf, was a Dutch clergyman located at Hackensack. In 1693 he had been sent to Holland to be licensed by the mother church. He is said to have been the second person who went to the Netherlands for that purpose. The Reverend Paulus Van Vleck also did some pioneer work in the valley, especially in the Six Mile Run neighborhood.

So far as we know, the earliest religious edifice erected in the valley was that at Three Mile Run (New Brunswick). This was in 1703. The erection of a building at Six Mile Run came later, in 1717, and at North Branch in 1719. Just when the congregation at Raritan equipped itself with a religious edifice we do not know; possibly earlier than any of the others. However, where it was located we are not aware, nor is it probable that its site will ever be known.

The earliest record of baptisms was September 19, 1699. It is altogether probable that Domine Bertholff officiated upon this occasion. Other baptisms seem to have taken place every six months thereafter for a considerable period, but there is no likelihood that our congregations had a settled pastor during the next two decades. John Tuynesen, or Tunison, elder, and Pieter, or Peter, Van Nest, deacon, had charge of the services, unless Bertholff came down from Hackensack, as he unquestionably did now and then.

The situation which existed during the first two decades of the 18th Century was a very unsatisfactory one. Pioneers came into the region in considerable numbers, nearly all of Dutch antecedents, and the country was becoming dotted here and there with farm houses, with an occasional cluster of dwelling houses, forming incipient villages.

With this improvement in sociological conditions came a natural demand for more intimate and more up-to-date religious facilities—a demand which, in all ages of the world, has characterized all progressive developments of civilized society.

In 1717 or 1718 came an organized movement to secure a fully ordained minister for the Dutch Reformed Churches of the Raritan Valley. By this time there were four such organi-

zations—those at Raritan, Three Mile Run (New Brunswick), Six Mile Run, and North Branch, previously referred to. They united in a call to the church authorities in Holland, urging that a pastor be sent over to take charge of and minister to the spiritual needs of the people. Two years elapsed before this urgent request was complied with. The clergyman selected was Theodorus Jacobus Frelinghuysen.

Frelinghuysen at this time was only about twenty-nine years of age, he having been born at Hagen, at that time in the Netherlands, about the year 1691, a son of Johannes Henricus Frelinghuysen. A brother of his, Matthias Frelinghuysen, was pastor of a church at Hortigen, Holland.

There is every evidence that the son selected for the New Jersey post was a man of superior education. In the year 1717, about the time the congregations in the Raritan Valley made their appeal to the mother church in Holland, Frelinghuysen was ordained to the ministry. This took place at Embden. Almost immediately thereafter he was chosen to the rectorship of the academy of that place.

It was at this juncture, and before he had assumed the post in question, that the overseas call came. The Rev. Sicco Tjady, pastor of the Dutch Reformed Church in East Friesland, was largely responsible for the selection of young Frelinghuysen for the American mission. Although it necessitated a declination of the call to Embden, young Frelinghuysen did not hesitate to accept the invitation to foreign service. In spite of the greater hazards involved, it appealed to the chivalric instincts of the young clergyman, who saw great opportunities for missionary service in the New World, rather than in the old. It was a dominating sense of duty which superinduced his affirmative decision.

In the latter part of the year 1719 he set sail for America. He must have arrived in New York shortly before New Year's day—or it may have been a few days later—as he preached his initial American sermon in New York City, January 17, 1720.

He did not tarry long in the latter city. Leaving almost immediately, he arrived at Raritan where, on January 31, 1720, he preached his first sermon in his new field of endeavor.

Concerning the situation as it existed upon the arrival of the young cleric, a very careful and well-informed writer has said:

> "When he arrived and entered upon the duties of his ministry, he found immediately a wide field of usefulness opening before him. The church at Raritan had been organized since 1696, but was still feeble and scattered. It had enjoyed previously to this time only occasional religious services, perhaps not oftener than three or four times a year.
>
> In such a condition piety could not be expected to flourish, nor the Gospel to produce much fruit; and the state of things which Mr. Frelinghuysen found existing on his arrival did not prove the contrary. The form of religion was retained, but there were only a few in the church who manifested any effect of its power."

The field proved to be a widespread one, territorially speaking, and involved hardships only possible in a wilderness country. It extended from New Brunswick to the north and south branches of the Raritan River, or about fifteen to twenty miles north and south, and approximately twelve miles east and west. In other words, it comprised practically all of Somerset County east of the mountains.

At the time of his coming there were four places of worship within the territory allotted to him—first, the Raritan congregation, then the church at Three Mile Run which in due time was moved to New Brunswick, then the organization centered about North Branch, and finally the little flock at Six Mile Run.

It is difficult, with our conceptions of modern methods of travel, to visualize the hardships endured by Domine Frelinghuysen in ministering to his several widely scattered flocks. Wagon roads were almost unknown in that primitive period. Indeed vehicles of any kind were rarely encountered. Pedestrian tramps over rough Indian trails were the usual modes of locomotion. The only other method of travel was by horseback, provided one was fortunate enough to be the owner of the necessary horseflesh.

Traveling thus from congregation to congregation throughout all seasons, the bleak, rugged winters included, occupied the time of the intrepid young divine from the beginning of his ministry until his decease, nearly three decades later. According to the previously quoted writer, "His heart was not appalled by the extent and weight of his responsibilities, nor his zeal abated by

the difficulties and discouragements which it encountered. For twenty-seven years, at least, he labored in this extensive field with unceasing diligence and most remarkable success."

As to the success of his ministry and his ability as a laborer in the ecclesiastical field we are fortunate in encountering testimony of the highest character from certain of his contemporaries, men of eminence in the Christian ministry, though not of his own denomination.

In the journal of George Whitefield, the most celebrated evangelist of all time, who toured the American colonies in the 18th Century, we find this note:

> "At New Brunswick some thousands gathered from various parts of the country, among whom there had been considerable awakening by the instrumentalities of Mr. Frelinghuysen, a Dutch minister, and the Messrs. Tennent, Blair and Rowland."

Whitefield referred to a notable religious revival which swept New Jersey at the period in question, which also produced similar ecclesiastical convulsions throughout the colonies as a whole.

Another distinguished divine, Jonathan Edwards, equalled only in eminence by the Mathers, as pulpit orators hailing from New England, in dwelling upon the great religious revivals of that era, chiefly in his own section, speaks of that in New Jersey, "under the ministry of a very pious young gentleman, a Reformed Dutch minister, whose name I remember was Frelinghuysen." This was in 1740.

Writing four years later, in 1744, to a clerical friend in Boston (the Rev. Mr. Prince), another celebrated divine, the most renowned New Jersey clergyman of the colonial period, Gilbert Tennent—the Tennent referred to by Whitefield—had this to say:

> "The labors of the Rev. Mr. Frelinghuysen, a Dutch Calvinistic minister, were much blessed to the people of New Brunswick and places adjacent, especially about the time of his coming among them, which was about twenty-four years ago.
>
> "When I came there, which was about seven years after, I had the pleasure of seeing much of the fruits of his ministry. Divers of his hearers, with whom I had an opportunity

> of conversing, appeared to be converted people by their soundness in principle, Christian experience, and pious practice, and these persons declared that the ministrations of this aforesaid gentleman were the means thereof. This, together with a kind letter which he sent me respecting the necessity of dividing the word aright and giving to every man his portion in due season through the divine blessing, excited me to greater earnestness in ministerial labors."

In spite of these extraordinary testimonials to the piety and pastoral services of Domine Frelinghuysen, he encountered a degree of violent opposition on the part of certain of his parishioners rarely visited upon a minister of the gospel. It should be borne in mind that it was preeminently a controversial age, especially in church matters. Not many years before even the pacific Quakers of Philadelphia had been split asunder, through the machinations of George Keith. Not long afterward the Presbyterian Church was divided into the Old Lights and the New Lights.

The chief offense charged against Frelinghuysen was that he preached the truth and told the truth. In doing this he stepped harshly upon the toes of his parishioners. The gospel he preached was too strenuous to suit them. It involved duties they were unwilling to perform. He refused to talk over the heads of his hearers but insisted upon addressing them personally, face to face. He denounced formalism and demanded that they should substitute real heart religion for the type of religion which they practised.

Any minister of the gospel who performs his ministerial duties in like manner is bound to make enemies as was done in Frelinghuysen's case. But he was undaunted and refused to follow the line of least resistance. His conscience was his only monitor. He continued to the end to preach the gospel as he understood it, no matter how wrathy certain of his thin-skinned parishioners might be.

Referring in one of his sermons to the adverse criticism of his teaching on the part of certain of his hearers, he said:

> "I may not here speak of what I have suffered personally, so I have made no inquiry of what the opposition

of natural men has led them to say behind my back, who speak not according to the truth of God's word, but according to their own crooked conceptions. They deceive themselves greatly in attempting in this way to silence me, for I would rather suffer a thousand deaths than not preach the truth."

We are told by a reliable writer, a successor in the ministry in the Raritan Valley, that Frelinghuysen printed on the back of his sleigh the following verse, a challenge to his traducers.

Niemands tong, nog niemands pen,
Maakt my amders dan ik ben;
Spreek quaad-spreekers, spreek vonder end,
Niemands en word van u. geschend.

This is freely translated as follows:

No one's tongue, nor no one's pen
Makes me other than I am;
Speak, evil speakers, speak without end,
No one heeds a word you pretend.

Those were troublous times. During this period of upheaval the Coetus and Conferentie controversy rocked the foundation of the church. The advent of the American Revolution settled the controversy and united the two factions, the power of the mother church being forever broken. Thereafter, the Dutch Reformed Church, not only of the Raritan Valley but of the country as a whole, became subject alone to American supervision.

That the father of the Dutch Reformed Church in the Raritan Valley was a powerful pulpit orator is shown by the sermons he preached, a number of which have been handed down to us. There are still extant a few copies of these sermons, printed in Philadelphia in the early part of the 18th Century, in the press of the celebrated William Bradford.

The exact date of Frelinghuysen's death is unknown. Practically all authorities are of the opinion that he died prior to April 26, 1748, as a letter of that date, addressed to the Coetus in New York, stated that a vacancy existed in the pastorate. This seems improbable, however, as an honorary degree was conferred upon him in 1749 by the institution now known as Princeton University.

If the pulpit was empty at the time specified, he must have resigned his charge.

By his wife, Eva Terhune, of Long Island, he was the father of five sons and two daughters. The five sons all became clergymen, while the two daughters married clergymen—a remarkable fact, it seems to me.

With four of the five sons, Theodorus, Jacobus, Ferdinandus and Henricus, we are not concerned, as no one of them entered largely into the life of the church in the Raritan Valley. The second son, John Frelinghuysen, was born at Three Mile Run in 1727, educated under his father's tutelage, and then went to Holland to perfect his education. While he was abroad, under date of May 18, 1747, as shown by the minutes at Raritan, he was called to take charge of three of the churches to which his father had ministered for over a quarter of a century. At that time he had not been ordained and, of course, could not accept the call, but he was licensed by the Classis of Amsterdam in 1750 and, all preliminaries having been complied with, he indicated his willingness to embark for the United States, which he did in 1750, reaching Raritan in the summer of that year.

John Frelinghuysen began his ministerial labors August 3, 1750, on which date he preached to the congregation at Raritan. A week later, August 10th, he ministered to the church at North Branch. On the following Sabbath, August 17, 1750, he occupied the pulpit at Millstone.

He established his home in Somerville, where he built a substantial brick parsonage. Here he began the teaching which later resulted in the establishment of Rutgers College and the New Brunswick Theological Seminary. This old edifice is still standing. It is now a thousand feet from its original location, having been moved by the descendants of John Frelinghuysen to prevent its demolition by the railroad which had purchased it to secure a right of way.

John Frelinghuysen's death occurred September 15, 1754, at the home of his maternal grandparents on Long Island, where he had stopped on his way to the Coetus.

In the old Raritan Cemetery is to be found a monument to the memory of three old Dutch Reformed pastors, John Frelinghuysen, his nephew, Theodorus Frelinghuysen Romeyn, and John

Vredenbergh. The inscription as it relates to the first named is as follows:

This Monument erected by the
Raritan Congregation
In the memory of their three deceased Pastors
Whose remains are here deposited
Revd. John Frelinghuysen
The first Pastor and Missionary in this (?)
Wilderness Zion, departed this life, about 1754
Aged 25 years, amiable in disposition, pious in
Character, Zealous in the work of his Master
Successful in gaining friends and winning souls
Much beloved, much lamented

To the Rev. John Frelinghuysen and his wife, the former Dinah Van Bergh, whom he married in Amsterdam, were born two children, Frederick and Eva.

As the Frelinghuysen family, which previously for at least three generations seems to have been made up of clergymen, made no more contributions to the clerical profession, I need not dwell more in detail upon the subsequent bearers of the name. It is pertinent to add, however, that in all the succeeding generations its male representatives have been officially identified with the church body to which their sires belonged, the Dutch Reformed Church.

I may also invite attention to the fact that Frederick Frelinghuysen, the only son of the Rev. John Frelinghuysen, was the first tutor of Queen's College (now Rutgers). He served as Colonel of Militia during the Revolution and occupied at various times seats in both the Continental Congress and the Senate of the United States. One of his sons, one of his grandsons and a great grandson also occupied seats in the United States Senate.

The selection of a pastor at that early period was not an easy matter. In the case of the Dutch Reformed Church as well as the churches of other denominations, ministers were supplied only from the mother country. Theological schools had not yet been established in America. Two or three years had elapsed from the time the call was sent to Holland before the elder Frelinghuysen appeared in New Jersey to take charge of his flock. Practically

the same delay occurred when the younger Frelinghuysen was chosen as his father's successor.

After the death of the first Domine Frelinghuysen and before the churches of Raritan, North Branch, and Millstone (Harlingen) had received the son, John Frelinghuysen, the churches of New Brunswick and Six Mile Run had secured the Rev. John Leydt, who served them from 1748 to 1783. The Hillsborough (Millstone) Church, organized in 1776, also came at that time under his occasional care. Mr. Leydt was born in Holland and came to this country in early life. He was in part prepared for the ministry by the elder Frelinghuysen and was one of the few men ordained by Dutch ministers in this country before the church had its formal and complete organization. In addition to his ordinary ministerial service, very ably fulfilled, he gave himself with great zeal to the beginning life of Queen's College and to the patriotic movement which brought forth American independence.

Following the early and sudden death of John Frelinghuysen it was possible to fill the pulpit without the usual delay. For this the church was indebted to none other than John Frelinghuysen himself.

He had not been located in the Raritan Valley very long before he established a theological school in his newly-constructed brick house in the village. At the time of his decease he had as members of his immediate home circle three theological students, among them being one Jacobus Rutsen Hardenbergh, a native of Ulster County, New York, and a member of an ancient Prussian family located in that province since the middle of the 17th Century.

He seems to have been only about seventeen years of age when his preceptor, John Frelinghuysen, died—in other words, about ten years younger than his chief. Hardenbergh's ecclesiastical education had not been far advanced prior to Frelinghuysen's decease. However, he continued the course of studies marked out by the latter and in 1757, shortly before attaining his majority, he was ordained by the Coetus, this being one of the first events of the kind in the history of the church in America.

Then followed his selection to fill the Raritan and other pulpits, his ministry beginning May 1, 1758, when he was only twenty-one years of age. Later in the year, August, 1758, he

was duly installed as the pastor of the five united congregations, Raritan, North Branch (later called Readington), Bedminster, Millstone and Neshanick or New-Shannack.

He labored with great zeal and effectiveness, having charge of these several congregations until October, 1761, when two of them, Millstone and Neshanic, separated from the others and called the Rev. John M. Van Harlingen to the pastorate.

Mr. Van Harlingen was born in the Raritan Valley near Millstone in the pioneer days of 1724. For his theological training he went to Holland where several of his name and family were or had been ministers and was there ordained. These two churches were his only charge and he served them from 1762 to 1795. The neighborhood formerly called Sourland and sometimes Millstone was named Harlingen after him, so highly was he esteemed in every way. He was a charter trustee of Queen's College and very active in its early affairs. His nephew, John M. Van Harlingen, born at Harlingen, was one of the earliest graduates of Queen's. He, too, became a minister and was the pastor at Millstone and Six Mile Run from 1787 to 1795. Later he was a professor in the Theological Seminary at New Brunswick.

Hardenbergh continued in charge of the three churches or congregations indicated for a further period of twenty years, or until 1781. In other words, his pastorate covered a period of nearly a quarter of a century. In the year last mentioned he resigned his charge to assume other responsible duties. Concerning his labors at Raritan and affiliated congregations, a writer has said:

> "The ministry of Mr. Hardenbergh . . . furnished abundant and incontestable evidence of his energy, his evangelical spirit, his uncompromising opposition to every form of evil, and his ardent love for the souls of men and the glory of God."

It is safe to say that the most notable achievement of Domine Hardenbergh grew out of his connection with the foundation at New Brunswick of Queen's College, or Rutgers College, as it has been known now for a century. Following the lead of his former preceptor, John Frelinghuysen, he had advanced the cause of education throughout his pastorate. He developed and made effective

Frelinghuysen's ambitious plan for a temple of learning, and finally in 1766 application made to the Governor of New Jersey for a charter for the institution referred to was granted. That Hardenbergh was a chief factor in making this move there can be no doubt. In 1786 he was unanimously chosen as President of the College. This post he continued to hold until his decease, four years later, October 30, 1790.

The following inscription appears on the tombstone which marks his burial place in New Brunswick:

> "Here lies the body of J. R. Hardenbergh, D.D., late Pastor of this Church, who departed this life the 30th day of October, 1790, aged 52 years—month—days. He was a zealous Preacher of the Gospel, and his life and conversation afforded, from his earliest days, to all who knew him, a bright example of piety. He was a steadfast Patriot, and in his public and private conduct he manifested himself to be the enemy of tyranny and oppression, the lover of freedom, and the friend of his country. He has gone to his Lord and Redeemer, in whose atonement he confidently trusted. He is gone to receive the fruits of his labors and the reward of a well spent life. Reader, while you lament the loss of society and his friends, go walk in his virtuous footsteps, and when you have finished the work assigned you, you will rest with him in eternal peace."

Dr. Hardenbergh contracted rather a remarkable marriage when, within a year after the death of his preceptor, John Frelinghuysen, he married the latter's widow, Dinah Van Bergh. If, as we are informed, he was born in 1737, he was only eighteen years of age at this time. The widow Frelinghuysen was a young woman, yet she must certainly have been older than her second husband—six or eight years, in all probability. She was a remarkable character. Of her one writer says:

> "Any notice of Dr. Hardenbergh which should attempt to account for his usefulness and his success would be incomplete if it failed to recognize the fact that a large share of it was attributable to the influence of his wife, Dinah Van Bergh."

The annals of the Dutch Reformed Church of the Raritan Valley contain various references to this notable woman, the Juffrouw Hardenbergh, as she was designated. She survived her second husband sixteen years, dying March 26, 1807, in New Brunswick. Upon her monument we find this inscription:

> "This monument is erected to the memory of Dinah Hardenbergh, relict of the Rev. J. R. Hardenbergh, D.D., S.T.P. Of high attainments here in grace, now resting in glory. Died the 26th day of March, 1807, aged 81 years.
>
> "Tell how she climbed the everlasting hills,
> Surveying all the realms above,
> Borne on a strong-winged faith, and on
> The fiery wheels of an immortal love."

Following the resignation of Dr. Hardenbergh in 1781 the Raritan and allied congregations were without a settled pastor until 1784, when the Rev. Theodorus Frelinghuysen Romeyn assumed the mantle laid down by the first named. He was a nephew of the Rev. John Frelinghuysen, former pastor, and a grandson of the Rev. Theodorus Jacobus Frelinghuysen, his mother, Margaretta Romeyn, nee Frelinghuysen, having been one of the two daughters of the elder Frelinghuysen.

He received his license in 1783, being then only 23 years of age. The Raritan charge was his first and only one, as he survived only two years, his death taking place in August 1785. He has been described as "a young man of talents, amiability, and great promise—a warm-hearted, earnest preacher."

In 1826 his remains were removed from the graveyard attached to the old church on the banks of the Raritan and reinterred in the Raritan Cemetery, in the same tomb with his uncle, John Frelinghuysen, and the Rev. John S. Vredenbergh, earlier and later pastors, respectively, of the same church. The inscription found upon the tomb is as follows:

> "The Rev. Theodorus Frelinghuysen Romeyn departed this life in August, 1785, aged 25 years. A short but faithful ministry—mysterious providence, that one so useful, so filled with love to God and man, should be so early taken! It is the Lord."

He represented the fourth and last generation of the Frelinghuysen family engaged in ministerial work.

It is not pertinent to the scope of this narrative to dwell in detail upon the many faithful clergymen who have carried on the work of the gospel in the Raritan Valley. That would be entirely proper were a complete historical volume devoted to the subject, but not within the limits of what purports to be little more than a fragmentary outline of the beginnings of our church in this section of New Jersey.

We may state, however, that Mr. Romeyn was succeeded in 1785 by the Rev. John Duryea, who completed his pastorate in 1799, when he resigned.

One other name deserves mention, that of the minister at Hillsborough, or Millstone, from 1774 to 1779, the Rev. Christian F. Foering. He was born in Germany and was first a minister of the German Reformed Church in this country. He preached in Dutch and English as well as German. He was an ardent patriot in the Revolution. When a party of Hessians was sent to capture him he escaped but died from illness contracted at that time.

This brings us to the close of the 18th Century. With reference to the successors of these splendid, faithful servants of God, from that day until the present, it can be truthfully said that, one and all, they were not only earnest and effective workers in the vineyard of their Master, but were without exception exemplary citizens, leaders in every movement for the benefit of their fellow men and the moral and spiritual expansion of the communities in which their lives were spent.

It is, moreover, gratifying to know that the Dutch Reformed Church of the Raritan Valley during its existence of more than two centuries has maintained the high standard of influence in this section of New Jersey which was established by the fathers of old, two hundred years ago. Long the dominant church in this region, in which respect it has not been surpassed by any section of the United States, it still continues to lead in every good work for the advancement of the Christian religion and the betterment of mankind.

Perhaps other denominations have been more aggressive and have shown greater growth during these two centuries, but no

church has been more tolerant or, in comparison to its size, has done more good throughout the world than the Reformed Church in America. No church has stood firmer on its foundations. To this the great army of 150,000 churchmen testify. It has brought comfort to thousands who have entered its portals to worship within its sacred walls and peace to those of its faith who have passed through those portals to the Great Beyond. God give it greater power for good in the world for future generations. May it attain the larger influence these good old Dutch missionaries hoped, prayed and labored for, and may the sublime faith of the fathers continue undimmed and undiminished for all future generations.

THE CHURCH AND ITS INSTITUTIONS IN NEW BRUNSWICK, NEW JERSEY

By

JOHN HOWARD RAVEN

THE old city of New Brunswick, New Jersey, has an honorable place in the history of the Reformed Church in America not only because here one of its earliest churches was founded but especially because its oldest educational institutions, Rutgers (formerly Queen's) College and the New Brunswick Theological Seminary, are located here. It is the purpose of this monograph to trace the story of this church and of these institutions from their earliest beginnings until about 1825 and in closing to give a brief statement of that to which they have grown in the present Tercentenary year of the denomination. Since, however, the history has been so adequately presented in its separate elements in earlier publications, no attempt has been made at original research or an original treatment of the material; but the author has depended entirely upon the writings of others. He is indebted especially to the Historical Discourse of Rev. Richard H. Steele, D.D., at the celebration of the One Hundred and Fiftieth Anniversary of the First Reformed Dutch Church of New Brunswick, the History of Rutgers College by its former President, Rev. William H. S. Demarest, D.D., LL.D., and the Historical Discourse of Rev. Prof. David D. Demarest, D.D., LL.D., at the Centennial of the New Brunswick Theological Seminary. These publications contain such a wealth of material that space will not permit us to give it all. The author has selected those facts which seem most important for a true appreciation of the story.

In 1678 Sir George Carteret, proprietor of East Jersey, conveyed by deed to Thomas Lawrence land which is now the eastern part of the city of New Brunswick. This is the earliest deed known in this vicinity. Three years later Cornelius Longfield (Langevelt) acquired from the Indians, the deed being confirmed by Lady Elizabeth Carteret, a tract of land which may be roughly described as now the middle portion of the city. In the same year John Inian became the owner of land still farther up the Raritan extending about a mile. George Drake was then the owner of land on the other side of the river where Highland Park now is and above him Dr. Henry Greenland kept an inn near the present railroad bridge. These were the earliest settlers. Three of them were connected, Longfield, the stepson of Lawrence, having married the daughter of Dr. Greenland. In 1697 John Inian and his wife secured the right to maintain a ferry and the place came to be known as Inian's Ferry. The river-crossing here on the road from New York to Philadelphia gave importance to the place and was the determining cause of the location of the town.

Longfield (Langevelt) was a Dutchman and others of the same nationality began to arrive in this vicinity at the beginning of the eighteenth century if not before. Soon their numbers had so increased that the place was familiarly known as the Old Dutch Town. Its formal name, however, even as early as 1714 was New Brunswick in honor of the reigning house of England and this is the name mentioned in its charter dated December 30, 1730. In popular usage Brunswick and New Brunswick occur interchangeably throughout the eighteenth century. As in other places where the Dutch settled, they immediately desired and soon secured two privileges, the public worship of God and the education of the youth. Although they had not left the Netherlands because of religious persecution but for commercial advantage, they were never unmindful of the more spiritual values. The first religious services in and near New Brunswick were given by Rev. Guiliam Bertholf who with true missionary zeal made the long journey from the older Dutch settlements at Hackensack and Acquackanonck (now Passaic) where his dual pastorate was, that he might visit the Dutch families in the Raritan valley. Some of them lived on the river while others lived a considerable dis-

tance from it. Apparently to meet the needs of both communities the good Domine in 1703 founded the first church midway between them, at Three Mile Run, which is now known as Voorhees Station. This church never seems to have thrived, although a building was begun and repeated efforts were made to secure a pastor from Holland. The establishment of the new church at Six Mile Run (now Franklin Park) in 1710 drew off many members and the establishment of the church for the Inian's Ferry Dutchmen in 1717 must have taken many more. Nevertheless, services were continued for a few years at Three Mile Run.

Dr. Steele says that the church erected in 1717 or possibly earlier in New Brunswick was at the corner of Burnet and Schureman, which was called Dutch Church Street, and that it was called the church of the "River and Lawrence Brook." It was a wooden building fronting toward the river and its dimensions were fifty feet broad and forty feet deep. It had fifty pews and would accommodate three hundred persons. It was not completed for several years. It stood until 1767 when another edifice was erected on the site of the present building. There was a natural reluctance on the part of some to lose the members from the older church at Three Mile Run. Hence it was agreed that the two congregations should form one church and that the two consistories should meet together in matters of great importance. This arrangement was intended to be temporary and it was soon discontinued. The organization of the church at New Brunswick was made April 12, 1717. The first elder was Roelef Sebring and the first deacons were Hendrick Bries and Roelef Lucas. Soon afterward the number of elders and deacons was made three each; Aart Aartsen and Isack Van Dyk were elected to the former office and Johannes Folkersen to the latter. There were seventy-three original members on the roll.

Since the young churches in the Raritan Valley were not strong enough to have ministers of their own, four of them—New Brunswick, Raritan (now Somerville), Six Mile Run (now Franklin Park) and North Branch (now Readington) united in an effort to secure from Holland a minister who could serve them all. At length they were successful. Rev. Theodorus Jacobus Frelinghuysen, a devout young man was commissioned by the Classis of

Amsterdam and coming to America became pastor of these churches January 1, 1720. With him came Jacobus Schureman as schoolmaster. They were unmarried and lived in the family of Hendrik Ryniersz, near Three Mile Run. Not long afterward they married two sisters, Eva and Antje Terhune, but continued to reside in the same neighborhood. The life of Frelinghuysen and his pioneer work in the Raritan Valley are given in another connection and will not be reviewed here. It deserves to be noted, however, that when strong opposition to him arose because of his insistence on a genuine religious experience, the congregation at New Brunswick were on his side. They prospered under his ministry. Rev. Gilbert Tennent, who in 1726 became the first pastor of the Presbyterian Church in New Brunswick, wrote of him in 1744: "The labors of Rev. Mr. Frelinghuysen, a Dutch Calvinist minister, were much blessed to the people of New Brunswick and places adjacent, especially about the time of his coming among them which was about twenty-four years ago." On April 26, 1740, George Whitefield preached in New Brunswick to an audience of about two thousand and the next day he preached to nearly seven or eight thousand people, the preacher standing in a wagon in front of the Dutch church and the audience spread over a meadow down to the river. Between 1730 and 1734 the church received considerable accession from a company of Dutchmen who moved from Albany and settled in New Brunswick. Others came from Long Island. Altogether about sixty persons were received into the membership of the church during the pastorate of Mr. Frelinghuysen. He died in 1748 and is buried at Three Mile Run.

By this time the four churches to which Rev. T. J. Frelinghuysen ministered had increased so much in strength that a new arrangement was made. Raritan and North Branch called Rev. John Frelinghuysen the son of their first pastor and New Brunswick and Six Mile Run called Rev. Johannes Leydt. The latter was born in Holland in 1718 and coming to America studied under Frelinghuysen and Goetschius and was licensed by the Coetus in 1748, the Classis of Amsterdam giving its reluctant consent. He served the two churches from 1748 until his death in 1783. Like his predecessor he was a broadminded and progressive man and

a leader of the Coetus which favored some degree of independence for the church in America. During the Revolutionary War he showed himself an ardent patriot not only in his sermons but by urging his young men to enlist as soldiers. In 1778 a few years after the union of the Coetus and Conferentie, he was elected President of the General Synod which met at New Paltz. In the early part of his pastorate he preached in Dutch exclusively, but later one-half of the services were in English. He does not seem to have been distinguished as a preacher, but he was a diligent pastor and especially influential with his young people. His influence in the denomination was also great. He lived at Three Mile Run during his entire pastorate.

Through the activity of Mr. Leydt a charter was secured from the royal governor, Jonathan Belcher Esq., for the churches formerly united in the charge of Rev. T. J. Frelinghuysen. The two ministers, Rev. Johannes Leydt and Rev. John Frelinghuysen, and the members of the consistories were the trustees of the corporation and at their first meeting October 31, 1753, they elected Hendrick Fisher, the leading elder of the New Brunswick church, President of the board. The congregation increased and as early as 1754 there was agitation for the erection of a new church in a more central location. Nothing came of it at this time, but in 1765 Philip French gave the church the plot of land still occupied and a building committee was appointed of which John Schureman, son of the schoolmaster, was chairman. The new stone church was completed and occupied in the fall of 1767. The front entrance was on Queen, now Neilson Street, and there was a side door toward Prince, now Bayard Street. This church seated four hundred persons. It was used continuously until the erection of the present edifice in 1811. In the winter of 1776-77 when the British occupied the city, services were entirely suspended. The British removed the pews and used the building as a hospital and later as a stable. When they left the city in June, 1777, the church was in a deplorable condition. Some temporary repairs were made and services resumed. The Presbyterians, whose wooden building had been burned by the British, held services here on alternate Sundays for a time. It is sad to record that on account of the disturbance of the war there were no accessions to the church from 1773 until 1779.

The sudden death of Mr. Leydt June 2, 1783, just at the close of the war was a severe blow to the church. Six Mile Run united with Millstone, where a church had been established in 1766, in calling Rev. John M. Van Harlingen and New Brunswick determined to have a minister of their own. They called Rev. Simeon Van Arsdalen of Reading in 1784, but he declined and it was not until the fall of 1785 that they secured a pastor. This was Rev. Jacob Rutsen Hardenbergh, D.D. The Hardenbergh family came originally from Prussia, but the portion of it from which Rev. Dr. Hardenbergh sprang seem to have lived in Holland. The first of that name in America was Jan Hardenbergh who was living in New Amsterdam before 1644. The grandfather of Dr. Hardenbergh was Major Johannes Hardenbergh, proprietor of the Great Patent who lived at Rosendale, near Kingston, N. Y., and his father was Colonel Johannes Hardenbergh, a field officer with Washington. Rev. Jacob Rutsen Hardenbergh was born at Rosendale, N. Y., in February, 1736, attended the Kingston Academy and studied theology under Rev. John Frelinghuysen of Raritan. He was ordained by the Coetus in 1757 and, Rev. John Frelinghuysen having died in 1754, he became pastor of the congregations of Raritan, Bedminster, Readington, Neshanic and Millstone. He carried this extensive work for three years (1758-61). He visited Holland in 1761-63 and upon his return resumed the pastorate, having, however, only Raritan, Bedminster and Readington. This continued from 1763 until 1781 when he accepted a call from the Dutch churches at Marbletown, Rochester and Wawarsing, New York. It was from these that he came to the church at New Brunswick in 1785. He greatly endeared himself to the congregation which was considerably increased. In 1787 the church building was thoroughly remodelled. Having early developed pulmonary disease, he labored the more zealously for the Lord to make the most of his failing strength and his few remaining years. On March 30, 1790, he secured the incorporation of the church at New Brunswick. He died October 30, 1790. Four times he served as President of the General Synod and he was second only to Dr. Livingston in the counsels of the church. His ministry of five years was an almost continual revival and sixty-nine persons united with the church in this time. He

was an eloquent preacher, the last pastor in New Brunswick to preach in part in the Dutch language. His wife was the widow of Rev. John Frelinghuysen, whose maiden name was Dinah Van Bergh, daughter of a wealthy merchant of Amsterdam. She was a woman of great ability and equally great consecration, to whom a large part of the success of the church in those years was due.

After the death of Dr. Hardenbergh the church was without a pastor nearly three years. It was planned that the new minister should serve also as President of the College. Dr. Livingston was called under this plan but declined, as did Dr. Theodoric Romeyn of Schenectady. Later the church called Rev. John Bassett of Albany but without success. Finally in 1793 Rev. Ira Condict, a young Presbyterian minister, preached in the Presbyterian Church at New Brunswick and was called as the fourth pastor of the Dutch Church. He was born at Orange, N. J., February 21, 1764, graduated from Princeton in 1784, studied theology with Dr. Woodhull of Monmouth and was licensed by the Presbytery of New Brunswick in 1786. His only charge before coming to New Brunswick was in the Presbyterian churches of Newtown and Hardwick in Sussex County where he served six years (1787-93.) When he became pastor at New Brunswick the congregation extended as far as Bound Brook, New Market, South River and beyond Middlebush. Dr. Condict lived on Church Street until 1798 when he removed to a farm near Milltown. In 1805 he made his residence in Water Street. He was a very diligent and successful pastor. Although no revival occurred during his ministry, there were additions to the membership at every communion. He had a high place in the denomination and was President of the General Synod in 1800.

The church building being inadequate for the growing congregation the question was discussed whether it should be enlarged or a new one erected. Finally the latter course was decided upon. Work had just begun on the demolition of the old buildings preparatory to the erection of the present stately edifice when Dr. Condict was taken ill and after about two weeks he died, June 1, 1811. The congregation was disheartened by his early death both on account of their great honor and affection for him and the special need of his wise counsel while the new church was being

built. Services were held in the afternoon in the Presbyterian Church at which Dr. Livingston preached. The cornerstone of the new building was laid July 6, 1811, and it was dedicated September 27, 1812.

Meanwhile efforts were made to secure a pastor and at last they were rewarded by the acceptance of Rev. John Schureman, D.D. He was installed early in January, 1813. It was the occasion for much rejoicing because the new pastor came from a family long honored in New Brunswick. His great grandfather was Jacobus Schureman who came to America as schoolmaster with Frelinghuysen; his grandfather, after whom he was named, was a prominent New Brunswick merchant; and his father, Hon. James Schureman, the Revolutionary patriot, was a member of the congregation. Dr. Schureman was born near New Brunswick October 19, 1778, graduated from Queen's College in 1795, studied theology with Dr. Livingston and was licensed in 1800. Before coming to New Brunswick he was pastor in Bedminster for six years, in Millstone two and a half years and in the Collegiate Church of New York two years. His health had not been good, but was now sufficiently restored so that it was hoped that he could bear the heavy burden of this large pastorate. This hope, however, was soon disappointed, for frequent hemorrhages of the lungs required him to give up preaching and he resigned in June, 1813. Although his health was somewhat improved later and he was able to accept the professorship of Ecclesiastical History and Pastoral Theology in the Seminary, to which the General Synod elected him in October, 1815, his service was brief and he died May 15, 1818.

The sixth pastor of the church was Rev. Jesse Fonda who was born at Watervliet, N. Y., April 27, 1786, graduated from Union College in 1806, studied with various ministers and was licensed by the North Consociation of Hartford Co., Conn., in 1808. His only charge before coming to New Brunswick was at Nassau and Schodack where he served four years (1809-13). His pastorate here lasted only four years (1813-17). Dr. Steele speaks of an unhappy controversy at this time between the city and the country members of the congregation concerning the hour of the afternoon service, but he says that this did not interfere with

the growth of the church, for one hundred and seven communicants were received. Mr. Fonda was distinguished as an able and eloquent preacher. In 1817 he accepted a call from the church at Montgomery, New York, and died there May 2, 1827. In 1823 he was President of the General Synod.

The next pastor had been a member of this church and was called directly from the seminary. He was Rev. John Ludlow, D.D., a man of exceptional ability and pulpit power. He was born at Acquackanonck, N. J., in 1793, graduated from Union College in 1814 and studied theology with Rev. Andrew Yates and at the New Brunswick Seminary where he graduated in 1817. His pastorate was short, for in 1819 the General Synod elected him Professor of Biblical Literature and Ecclesiastical History in the Seminary. After four years in this position (1819-23) he returned to the pastorate accepting a call to the First Church of Albany. There he served with great acceptance eleven years (1823-34) when he became Provost of the University of Pennsylvania. It was a remarkable tribute to his success that after eighteen years in his important office in Philadelphia the General Synod called him back to the Seminary as Professor of Pastoral Theology, Ecclesiastical History and Church Government. Here he gave his last five years of service (1852-57). He was a leader in the movement for the erection of Hertzog Hall. He died September 8, 1857.

After the resignation of Rev. John Ludlow from the pastorate at New Brunswick, his younger brother, Rev. Gabriel Ludlow of the class of 1820 at the Seminary, was called but declined. Then the call was extended to another member of this class who had served a few months as a missionary at Manheim, Oppenheim, Danube, Osquak and Herkimer. He was Rev. Isaac Ferris, D.D., who was born in New York City October 9, 1798, and graduated from Columbia College in 1816. His pastorate at New Brunswick, like that of his predecessor, was short, lasting only three years (1821-24), but like his predecessor he had a distinguished career. He served the Second Church of Albany twelve years (1824-36) and the Market Street Church of New York City seventeen years (1836-53). Then he became Chancellor of New York University and Professor of Moral Philosophy and Evidences of Revealed

Religion. Here he did a notable work for eighteen years (1852-70). He was Chancellor Emeritus from 1870 until his death June 16, 1873. His brief pastorate in New Brunswick was rewarded by the addition of one hundred and five members, seventy-eight of whom were received on confession of their faith. The eminent missionary Rev. David Abeel was among the number and six other young men of the church gave themselves to the gospel ministry in this time.

The next pastor, Rev. James B. Hardenbergh, D.D., was called April 2, 1825. He was born at Rochester, Ulster County, N. Y., June 28, 1800, graduated from Union College in 1821 and the New Brunswick Seminary in 1824. When called to New Brunswick he had served the churches at Princetown and Helderbergh, N. Y., for a year. His pastorate at New Brunswick lasted four years (1825-29). During this time the first lecture room of the church was built and the steeple was erected.

In turning from the story of the church in New Brunswick to that of its educational institutions, we contemplate not a distinctly different work but another aspect of the same work, for the leaders in the educational movement were the same noble men of whom we have already written. Every one of the pastors of the church at New Brunswick up till 1825 was associated with the College, either as stimulating the movement which issued in its founding or as officially related to it after it was founded. Dr. W. H. S. Demarest well says of Rev. Theodorus Jacobus Frelinghuysen, "In him, his spirit, his new-world ideals, is found the birth of the movement that was in time to bring forth a college and a theological seminary for an American church." (p. 23 History of Rutgers College). He saw the urgent need of more ministers for the increasing Dutch population in New York and New Jersey, that it was impossible to secure an adequate supply of ministers from Holland and that the church in America must be given some liberty to train and ordain men here. He was one of the ministers who joined in the Coetus to which the Classis of Amsterdam granted the right of ordination under certain circumstances. Although he did not live to see his hopes realized the work which he began was nobly carried forward by his sons, Rev. John Frelinghuysen of Raritan and Rev. Theodore Frelinghuysen of Albany.

Plans having failed for a professorship of Theology for the Dutch in connection with the College of New Jersey (now Princeton) founded in 1746 and similar plans not meeting with favor in connection with Kings (now Columbia) College founded in 1754, it was Theodore Frelinghuysen who urged the Dutch ministers to take steps for the establishment of a separate Dutch college. He called a meeting of ministers and elders in New York for this purpose May 27, 1755. Thirteen ministers and eighteen elders attended. Rev. John Leydt of New Brunswick was the scribe or secretary, and Hendrick Fischer, the leading elder of the church here, was present. The meeting was unanimously in favor of the college and Theodore Frelinghuysen was unanimously chosen as a delegate to go to Holland and present the cause to the Synod. The statement which was adopted speaks of their desire "to plant a university or seminary for young men destined for study in the learned languages and liberal arts, and who are to be instructed in the philosophical sciences; also that it may be a school of the prophets in which young Levites and Nazarites of God may be prepared to enter upon the sacred ministerial office in the church of God." Theodore Frelinghuysen being delayed in making the long voyage to Holland, this statement was sent directly thither. Meanwhile, however, certain ministers, of whom Rev. Johannes Ritzema of New York and Rev. Anthony Curtenius of Hackensack were the leaders, did all they could to oppose the plan. Ritzema favored the professorship of theology for the Dutch in King's College and it was said that he was ambitious to be the first professor. Curtenius and later the two together wrote to Holland against the proposed separate college. As the result of their arguments or, perhaps, of the natural conservatism of the Hollanders the Classis of Amsterdam replied speaking of the plan to found a university as a delusive notion and saying: "We consider this whole business to be of such a character that we can use our time in no better way than opposing it." Nevertheless, in 1759 Theodore Frelinghuysen went to Holland to further the plan and secure contributions. He spent two years there. Apparently his efforts met with little success. In 1761 he started for New York, but as the vessel approached the port his life was lost by some accident which has not been explained.

John Frelinghuysen also performed his important part in the work of ministerial education. He and his able wife, Dinah Van Bergh, built a large house at Raritan, the bricks being brought from Holland. A room in the house was to be used for the instruction of young men for the ministry. Among those who received their theological education there was Jacob R. Hardenbergh who later became pastor of the Dutch Church in New Brunswick and the first President of Queen's College. Indeed we may think of this house of John Frelinghuysen at Raritan as the forerunner of the college and seminary at New Brunswick.

In spite of the opposition of Ritzema and others in America and of the Classis of Amsterdam, efforts continued for the founding of the college. It appears from a letter of Ritzema to the Classis in 1761 and another in 1764 that Rev. Samuel Verbryck of Tappan with other members of the Coetus had applied to the Governor of New Jersey for a charter for the college and when refused that they had made the same request to his successors. The first of these requests must have been made as early as 1760. Hardenbergh refers to it in a letter to Amsterdam later in 1764 and expresses the hope that the charter will be granted. At length these hopes were realized for a grant of George III for Queen's College was given through Governor William Franklin of New Jersey November 10, 1766. No copy of this charter is found in the archives of New Jersey or in London or Amsterdam and its terms are unknown; but it is certain that it was granted, for it is mentioned in certain letters and documents as well as in the call of Rev. John H. Goetschius of Hackensack for the first meeting of the Trustees in that place, which call appeared in three copies of the New York Mercury in the months of April and May, 1767. The meeting was held on the second Tuesday of May, 1767. Hendrick Fisher of New Brunswick was elected President of the board and Rev. David Marinus Secretary. The minutes of this meeting are not preserved nor, indeed, of any meeting before 1782 except one in 1771, but the names of the trustees are mentioned in the call and thereafter notices of meetings usually twice a year appear in the papers. The trustees mentioned are men of prominence in New York and New Jersey. The Governor of New Jersey, the President of the Council, the

Chief Justice and the Attorney General of New Jersey were trustees ex-officio. There were thirty-seven others, of whom thirteen were ministers and twenty-four were laymen. Among them may be noted Rev. Samuel Verbryck of Tappan, Rev. John Leydt of New Brunswick, and Rev. Jacob R. Hardenbergh, at that time pastor of the Raritan Church, Sir William Johnson, Bart., Robert Livingston Esq., and Colonel Johannes Hardenbergh of the Province of New York, and Peter Hassenclever, Hendrick Fischer and Philip French of New Jersey, the last two from New Brunswick.

Although the charter had been secured, the work of the college was not begun for about five years. This may have been due in part to lack of funds; but the main cause was probably the continued opposition of Ritzema and the others as well as the Classis in Holland. The Classis urged union with Princeton, of which college Rev. Lambertus De Ronde of New York and Rev. John Leydt of New Brunswick were trustees. This was not acceptable to Ritzema and in 1769 he wrote against it to the Classis. The consistory of the church in New York opposed the union with Princeton and that with Kings and favored the separate college. Another cause of delay may have been the difference of opinion as to location. Goetschius wanted it at Hackensack and started an academy there. Verbryck wanted it at Tappan and expected to start an academy. Leydt wanted it at New Brunswick and a school under church control had been opened there in 1767 or 1768. A third cause of delay was, undoubtedly, that there was something unsatisfactory in the terms of the charter. As early as 1767 Hendrick Fischer requested an amendment which was refused. The movement for change, however, was persistent and at last a new charter was granted by George III through Governor William Franklin March 20, 1770. This is the charter under which the institution operates to the present day. The trustees mentioned in it with a few unimportant exceptions are the same as those of 1766. Although the large majority of them were members of the Dutch Church, the only formal item of the charter giving ecclesiastical connection to the college was the provision that the president should be a member of that church.

The choice of place soon narrowed to New Brunswick and Hackensack and the decision was to depend upon the subscriptions offered. At length at a meeting of the trustees in Hackensack May 7, 1771, it was voted to locate the college in New Brunswick. The following October 5 at a meeting held in New Brunswick, Frederick Frelinghuysen, grandson of Theodorus Jacobus Frelinghuysen and son of John Frelinghuysen, was chosen tutor and it was announced that the college would open on the second Tuesday of November. The new tutor was born at Raritan April 13, 1753, and graduated at Princeton in 1770. At the same commencement when he received his A.B. his stepfather Domine Hardenbergh received A.M. By vote of the trustees, Rev. John Leydt, Rev. Jacob R. Hardenbergh and Rev. J. M. Van Harlingen were to be associated with him in the conduct of the college until a President could be secured. The first building was a house purchased or leased from Philip French on the northeast corner of French and King Streets, now called Albany and Neilson Streets. A few students gathered there in November, 1771, and the following years before the Revolution. The first commencement was held in October, 1774. The only graduate was Matthew Leydt, son of the Dutch minister. Rev. J. R. Hardenbergh presided. Leydt gave orations in Latin, Dutch and English and five members of the next class spoke. The name of Rev. J. R. Hardenbergh is signed as President on the diploma of Simeon De Witt who graduated in 1776, but he did not become formally President until 1786.

Even before the war efforts were made to secure a professor of divinity for the college. Rev. John Brown, D.D., of Haddington, Scotland, was called but declined. Then the trustees wrote the Classis of Amsterdam and the faculty of the University of Utrecht for advice. The answer recommended Rev. John Henry Livingston, D.D., who was born near Poughkeepsie, graduated at Yale in 1762, took his theological studies at Utrecht and returning to America in 1770 became pastor in New York and the acknowledged leader of the united church, the Coetus and Conferentie having come together in 1771. The idea was that he should be professor of divinity and President of the college. The outbreak of the war cut short any plans the trustees may have had in this connection.

The British army occupied New Brunswick from December 2, 1776, until June 22, 1777. Washington and his army were here often during the course of the war. Obviously, the College could not carry on as usual. The tutor Frederick Frelinghuysen left probably in 1775. He organized an artillery company at Raritan and served as its captain. He was also a member of the Provincial Congress, of the Committee on Public Safety and of the Continental Congress. He was in the battles of Trenton and Monmouth. During the war he was promoted to be Major and then Colonel. He was United States Senator from 1793 until 1796. In 1794 he was made a Major General. His interest in the College endured and he was a trustee from 1782 until his death in 1804. When he ceased teaching in 1775, the work of instruction was taken over by his Princeton classmate, John Taylor. But this teaching was intermittent, for Taylor was a Captain in Colonel John Neilson's battalion. He was advanced in rank until he was a Colonel of a regiment in Hunterdon and Burlington Counties. He crossed the Delaware with Washington, was in the engagements at Trenton and Princeton and spent the winter at Morristown. In spite of all this he found time to give some attention to the College. In 1779 he speaks in a letter of his absence from the regiment in order to attend the examinations of the College and expresses the hope that he may soon be released from his military duties to go back to his duties there. Clearly the service of Taylor for the College during the War must have been intermittent if not infrequent. This was made up in part by John Bogart, a member of the class of 1778, who in that year, if not the year before, began teaching in the Grammar School and later the College. The College was then in North Branch (now Readington), instruction was given in the log church there and apparently sometimes in houses nearby. The commencement in September, 1778, however, was held in New Brunswick and possibly instruction was there the next year; but in the spring of 1780 it was at Millstone, probably in the house of Rev. John M. Van Harlingen. Later in the same year the college seems to have been back in North Branch, but in 1781 it returned permanently to New Brunswick.

The number of students in the first ten years of the college did not exceed thirty, but among them were several men who distin-

guished themselves in later years. James Schureman of the class of 1775 served with honor in the War, was a member of the Continental Congress in 1786-88, a member of the United States Congress three terms, United States Senator in 1789-91, Vice President of the Council of New Jersey in 1812 and for a long time Mayor of New Brunswick. Simeon De Witt of the class of 1776 was Assistant Geographer of the American Army in 1778-80, Chief Geographer from 1780 until 1783, Surveyor General of New York State from 1784 until 1834 and Chancellor of the State of New York from 1829 until 1834. Jeremiah Smith was a member of Congress from 1791 until 1797, Chief Justice of the Superior Court of New Hampshire from 1802 until 1809, Governor of New Hampshire in 1809-10 and Chief Justice of the Supreme Court of that state from 1813 until 1816. He was associated with Daniel Webster in the famous Dartmouth College case.

When the college returned to New Brunswick in 1781 its condition was poor indeed. All the work of teaching rested on Colonel Taylor. He urged Bogart, who had been invited to teach in a Latin school in Albany, to come to his assistance, but he did not come. The morale of the students, if not that of the tutor, had been lowered by the War and for a time instruction was somewhat irregular. Dr. Hardenbergh, who had now accepted a call from the churches at Marbletown, Rochester and Wawarsing, New York, presided at the commencement in 1782. Twice during this decade the people of Hackensack tried to secure a charter for a college there. They also petitioned the General Synod to remove Queen's College thither. Although these efforts did not succeed, they added to the anxieties of the Trustees. The scanty financial means of the college were reduced by the losses of the War. In 1784 the Trustees called Rev. Dirck Romeyn of Hackensack to be President but he declined. In the same year he accepted a call from Schenectady and became the founder of Union College. In 1785 the Trustees united with the Dutch Church of New Brunswick in calling Rev. Jacob R. Hardenbergh. Early in 1786 he accepted and came as pastor of the church and President of the college. He lived in the college house at Albany and Neilson Streets. It is not known how much he taught, although it seems probable that he did much of it. Taylor was here until 1791.

Later he was in Schenectady as Professor and Acting President of Union College. Two graduates of the class of 1789, James Stevenson and Rev. Gershom Williams were tutors at Queen's for a time.

Land had been bought for a new site of the college near the present junction of George Street and Livingston Avenue and there a small frame building was begun in 1787. The number of students increased toward the end of the decade. There were no graduates in 1784, 1785 or 1786 and in 1787 there was only one, but there were four in 1788, ten in 1789 and three in 1790. President Hardenbergh carried the burden of the institution almost alone and the strain told heavily upon his failing strength. He appealed to the General Synod who voted unanimously asking the church to support by annual subscriptions, but not much help came. He died October 30, 1790.

Almost immediately the college and the church extended a call to Dr. Livingston. When he declined, they called Dr. Romeyn but he also declined. Henry Van Dyke was made Senior Tutor in 1792. Charles Smith was also Tutor for two or, perhaps, three years. An effort to raise money met with some success, mostly through the efforts of Rev. John Bassett of Albany. The Trustees considered calling Peter Wilson, the successful head of the Academy at Hackensack, to the presidency, but they could not offer him an adequate salary. Rev. William Linn, D.D., of the Dutch Church in New York presided at the commencements in 1791 and 1792. In 1793 Rev. Peter Studdiford was chosen to preside, but the commencement was not held on account of the epidemic of fever in Philadelphia and the degrees were conferred privately. On account of the poverty of the College the Trustees appointed a committee to confer with a committee of the Princeton Trustees to devise a plan for the union of the two institutions. The two committees met and brought in a report presenting such a plan, but it was rejected by the Trustees of Queen's College by a vote of nine to eight. When the General Synod heard of these negotiations, they expressed their strong disapproval. In 1794 the Synod proposed that College should be moved to Bergen or elsewhere near New York and the professorship of Theology united with it, but the Trustees rejected the proposal.

In 1791 the Trustees received a proposal from Nicholas Romayne, M.D., of New York, a nephew of Dr. Dirck Romeyn, for connection with a Medical School of which he was the chief professor. The conditions of the proposal were not satisfactory and were not accepted. Nevertheless, in 1792 the degree of M.B. was conferred on three candidates and the honorary degree of M.D. on four prominent physicians. One of those receiving M.D. was Charles Smith who became the foremost doctor in New Brunswick. The next year six candidates received M.D. in course and two received it as an honorary degree. Soon after this Dr. Romayne discontinued teaching. The relation with Queen's College was not renewed until 1812.

Rev. Ira Condict became pastor of the Dutch Church in New Brunswick in 1794. The Trustees had not shared in the call, but almost immediately they asked him to be professor of Moral Philosophy and to have oversight of all instruction with the help of a tutor. He accepted and bore this burden in addition to his pastorate until his death. In 1795 he was President pro tem. In that year the Trustees decided to discontinue the collegiate work of the institution. They placed the school in charge of a committee and in this way it was carried on without interruption in the College Hall. Rev. Benjamin Lindsay, an Episcopal clergyman, was the instructor at this time and, perhaps, until 1800. Then the Trusteees joined with Christ Episcopal Church of New Brunswick in calling Rev. John Croes of Swedesboro, N. J., to be Master of the School and Rector of the church. At first he declined, but in 1801, when the call was renewed, he accepted. He presided over the Grammar School from 1801 until 1808. He was a good administrator, an excellent scholar and teacher. The school flourished under him. Scholars came to it from many states, among them several who later became eminent citizens. In 1808 Mr. Croes resigned as Master of the school on account of his health. He continued as Rector of Christ Church and in 1816 became the first Bishop of New Jersey. He died July 30, 1832.

In 1807 a movement was started to revive the college and secure subscriptions to erect a new building for it. The plan was taken to the General Synod. It was agreed that the money raised in New Jersey should be for the College and that raised

outside should be for the professorship of theology. A committee was appointed to solicit subscriptions. An agreement was entered into between the College and the General Synod in 1807 by which the theological professorship which was the nucleus of the theological seminary, should be in connection with the college. The Synod should elect the professor and the Trustees of the College appoint him. As for the literary college, only two years needed to be added, for the school had brought the pupils through the work of the sophomore year. The Trustees employed Mr. Condict to give this instruction. He took it up and in 1809 five men received degrees. Meanwhile the financial efforts in New York had been so successful that there was an income of $750 for the theological professor. In 1808 the Trustees called Dr. Livingston adding $250 for his services as President. After some negotiations he declined. Then they called Mr. Condict as President. He declined this call and a later one to be Vice President and professor of Moral Philosophy, but he consented to have superintendence of the work His son, Daniel Harrison Condict, was secured to teach the freshman and sophomore classes.

The effort to acquire a new site for the college was also progressing. A committee of the Trustees reported five possible sites. The board voted for that on the estate of James Parker. Through the influence of his son, also named James Parker, the heirs gave the college five acres of land, the principal part of the present Queens Campus. The Parker family lived in Perth Amboy. Cortlandt Parker of the Rutgers class of 1836, the acknowledged leader of the New Jersey bar, was a member of this family. About an acre was purchased to complete the college site and John McComb, the architect of the New York City Hall and several prominent churches of that city, was employed to prepare plans for the building. After some changes his plans were adopted. Work was begun on the building in 1808 and the corner-stone laid by Dr. Condict April 27, 1809. On account of lack of money the building was long incomplete. The ends which were used for professors' residence were finished first. By 1811 the middle portion was enough advanced that the college could be moved from the Hall downtown. When finally completed in 1825 the building had cost about $30,000. Dr. Condict with the help of James Schure-

man secured over $6,000 of this amount in New Brunswick collecting from house to house.

On February 15, 1810, the Trustees of Queens College again called Dr. Livingston to be Professor of Theology in the College and its President. On April 10th of the same year they received his acceptance. So at last the original plan of the theological professorship in the college was realized. Dr. Livingston relinquished his pastorate in New York at great financial sacrifice and coming to New Brunswick devoted the remaining fifteen years of his life to the educational work. Since he was the Professor of Theology elected by the Synod of the Dutch Church in 1784 and had performed the duties of that office in addition to those of his pastorate from 1784 until 1810, his coming to New Brunswick was virtually a removal of the theological seminary to this city. His relation to the General Synod as Professor of Theology did not change when he came here. The only change was that he ceased to be a pastor in New York and became Professor of Theology in the College and President of the College. Since the relation of the professors of the theological seminary to the General Synod which elects them has remained the same from 1784 until the present, the seminary properly regards that year as the date of its founding. It is, therefore, appropriate before describing Dr. Livingston's work in New Brunswick to go back and trace the events in the history of the seminary which preceded his coming.

The same movement which resulted in the founding of the college resulted also in the founding of the seminary. Indeed the earliest motive was theological more than it was literary. We have seen how Rev. Theodorus Jacobus Frelinghuysen was moved by the scarcity of ministers for the Dutch churches to desire an independent training and ordination for them in America; how his son Theodore Frelinghuysen went to Holland to secure permission from the Classis of Amsterdam for such an institution; and how his other son John Frelinghuysen anticipated such an institution by training ministers in his house in Raritan. The history of the founding of Queen's College with its professorship of theology shows that it was intended to be a college and a theological seminary combined or, as it was often called, a theological college. This intention was not realized until

1810. It might have been realized before the Revolution if the plan, recommended to the Trustees by the Faculty of the University of Utrecht, to bring Dr. Livingston to New Brunswick as President of the College and Professor of Theology had been carried out. The Synod and the Trustees postponed action on account of the War. Almost immediately after the War the Synod took the matter in their own hands. In 1784 they elected Dr. John H. Livingston of New York Professor of Sacred Theology and Dr. Hermanus Meyer of Pompton and Totowa (Paterson) Instructor in the Inspired Languages. Neither one of them left his pastorate but they took up the work of teaching immediately. Dr. Livingston on May 19, 1785, delivered his inaugural address as Professor of Theology in Latin on the subject "The Truth of the Christian Religion," in the Dutch Church in Garden St. (now Exchange Place), New York.

It was soon found that the expense of living in New York prevented some students from taking advantage of Dr. Livingston's lectures. Hence in 1786 the Synod made Dr. Meyer Lector in Theology in addition to his being Teacher of Sacred Languages. Students were permitted to study either with Dr. Livingston or Dr. Meyer. The first man to finish his theological studies with Dr. Livingston was John M. Van Harlingen who was ordained in 1786, was pastor at Millstone and Six Mile Run from 1787 until 1795 and years afterward was associated with Dr. Livingston in the Seminary at New Brunswick as Professor of Hebrew and Ecclesiastical History. He had filled this position but one year (1812-13) when he died. In 1787 six men were ordained, of whom three had studied with Livingston, one with Froeligh and Livingston, one with Romeyn and Meyer and one only with Romeyn. There were seven graduates in 1788, of whom five were trained by Livingston, one by Meyer, Romeyn and Froeligh and one by Meyer and Romeyn. In 1789 only two candidates were ordained. One of them had studied with Livingston and the other with Froeligh. Of the three graduates in 1790 two studied with Livingston alone while the third had part of his training with Romeyn. The one graduate of 1791 was taught by Livingston and Meyer. It is evident that there were irregularities in the training of some of these men. One man graduating in 1787 and one in 1789 were trained entirely by professors

not elected by the church. In 1791 Dr. Meyer died. The following year the Synod elected Dr. Solomon Froeligh of Hackensack and Dr. Dirck Romeyn of Schenectady Lectors in Theology. Each of them performed his duties in connection with his pastorate; each of them was made Professor of Theology in 1797; and each continued in the professorial position until his death, Dr. Froeligh in 1822 and Dr. Romeyn in 1804.

In 1794, negotiations between the College and the Synod for the removal of the college to Bergen or elsewhere having failed, it was decided to remove the work of Dr. Livingston to Flatbush in connection with Erasmus Hall. In the spring of 1796 this arrangement was put into effect. The church in New York released Dr. Livingston from part of his duties and he spent four days each week in Flatbush training men for the ministry. The plan apparently succeeded, for in 1798 there were thirteen graduates in theology, eight of them students of Livingston. It did not last long, however, for in 1797 Dr. Livingston resumed his full pastoral work in New York. In 1804 it was reported to the General Synod that the Consistory of the Collegiate Church had exercised its charter right and elected Dr. Livingston Professor of Divinity in Columbia College. The Synod did not approve of this. They brought some degree of order out of the confusion into which earlier synods had plunged the whole matter of the professorship by voting, (1) that there should be one professor of theology (2) that funds should be raised for his support (3) that Drs. Froeligh and Romeyn elected in 1797 should serve for life but no successors to them should be appointed and (4) that New York should be the temporary seat of the professorship. The Synod elected Dr. Livingston Permanent Professor, and Rev. John Bassett, D.D. of Albany and Rev. Jeremiah Romeyn, D.D. of Upper and Lower Red Hook, New York, professors of Hebrew. Dr. Bassett continued in this relation until 1812 and Dr. Romeyn until his death in 1818, in each case without giving up pastoral duties. In spite of repeated resolutions to raise money for the professorship very little was raised. The prospect was indeed dark.

Such was the condition when in 1807 the Trustees of Queen's College announced their intention to revive the college and asked

the Synod to locate the professorship in connection with it. The Synod approved and the Covenant of 1807 was drawn up by which both parties agreed to unite in efforts for the theological and literary interests, that the theological school should be located at New Brunswick and that the Synod should appoint a "Board of Superintendents of the Theological Institution in Queens College." A genuine effort was now made to raise money for the professorship. Ten thousand dollars was raised in New York in a few days and considerable elsewhere. The Trustees called Dr. Livingston as President of the College and Professor of Theology. His delay in accepting was influenced by the fear that if he moved to New Brunswick the efforts to raise money for the professorship would relax. At last, as we have seen, he came in 1810.

The period from 1810 until 1825, when Dr. Livingston was President of Queens College and Professor of Theology in the college, was one of increased prosperity for the theological professorship, but not of equal prosperity for the literary institution. Dr. Livingston presided at the commencement in 1810 when three men received their academic degrees. At first he lived on Albany Street in the house later known as the Leupp property, but soon he purchased a farm of about sixty acres on what is now called after him Livingston Avenue. The house in which he resided has recently given place to the Livingston Apartments. His duties in relation to the presidency were nominal. Dr. Condict was Vice President and taught the Senior and Junior classes; his son taught the two lower classes; and James Stevenson, Jr., son of the earlier James Stevenson, had charge of the Grammar School. In 1809 the Trustees had called Robert Adrain as professor of Mathematics. He remained only four years at this time, but after a career of great distinction as Professor of Mathematics and Natural Philosophy in Columbia College (1813-25) he came back to Rutgers for two years more (1825-27). Then he became Professor of Mathematics at the University of Pennsylvania (1827-34) and Vice Provost of the University (1828-34).

Dr. Condict died June 1, 1811, and his son, August 28 in the same year. In this emergency the Trustees of the College joined with the consistory of the Dutch Church in calling Rev.

John Schureman of New York to be Vice President of the college and pastor of the church, giving half his time to each. In 1811 Mr. Schureman declined this call but in 1812 it was renewed and he accepted. He served as Vice President until his death in 1818. In 1813 his health compelled him to cease preaching and he devoted his entire time to the college as Professor of Moral Philosophy and Belles-Lettres (1813-18). Mr. Thomas De Witt, then a theological student but later a distinguished pastor of the Collegiate Church in New York, had charge of the freshman and sophomore classes in 1811-12. Cornelius C. Vermeule, another theological student who was later pastor of the church in Harlem, took the lower classes for three years, first as Tutor and then as Professor of Languages (1812-15). Henry Vethake was Professor of Mathematics for one year (1813-14). Like his predecessor, Robert Adrain, he became later a man of great eminence serving as Professor at Princeton (1817-21), Dickinson (1821-29), the University of New York (1832-35), as President of Washington College, Lexington, Va. (1835-36), as Professor in the University of Pennsylvania (1836-59), Vice Provost (1846-54), Provost (1854-59) and Professor at the Philadelphia Polytechnic (1859-66). Still another theological student, Ava Neal, taught the two lower classes in 1813-14.

From the revival of the college in 1809 until 1816 classes of fair size were graduated. Among the distinguished graduates of this time were Jacob Green of the class of 1812 who became Professor of Chemistry in Princeton and Charles C. Stratton of the class of 1814 Governor of New Jersey. In 1812 the Legislature gave the college the privilege of holding a lottery. Apparently it did not realize much, for the condition of the treasury remained bad.

There was a revival of the Medical School in this time and a new connection of it with Queen's College. Dr. Nicholas Romayne had secured a charter for it in 1807. In 1812 the Trustees of Queen's College entered into covenant with it. They were to assume no financial responsibility for the Medical School but were to recognize the professors as the Medical Faculty of Queen's College and to confer medical degrees on the men recommended by them. The school was located at 204 Duane Street, New York. By virtue of this relation the college conferred five medical de-

grees in 1812, one in 1813, two in 1814, seven in 1815 and six in 1816. One of those receiving M.D. in 1816 was Samuel Rodman Drake, the distinguished poet. The Trustees of Queen's College in that year on account of the low state of the treasury decided to discontinue the literary work. This terminated also the giving of medical degrees.

The work of the college proper was discontinued from 1816 until 1825, but the theological professorship and the Grammar School continued to function without interruption. For the greater part of this time the Grammar School was in charge of Rev. John S. Mabon, a graduate of Union College in 1808 and of the New Brunswick Seminary in 1812, who had remarkable gifts as a teacher. He taught in the Grammar School for a short time early in the decade and for a year was a Tutor in Union College. In 1818 the Trustees made him Lector of the Grammar School, a position which he filled with great success until 1825. Later he taught in Morristown (1826-28), Brooklyn (1828-30) and Hackensack (1835-49). His son, Rev. Dr. William V. V. Mabon, who was born in Queen's Building, was Professor in the Seminary from 1881 until his death in 1892.

During this period the Trustees and the General Synod were in communication concerning matters of common interest. In 1814 Rev. Elias Van Bunschooten had given over $14,000 which was increased by his will to more than $17,000 to found a fund for the aid of ministerial students in the college and seminary and for other purposes of the college. This fund was held by the Trustees. They also held a fund of $2,000 for ministerial students which was given by Miss Rebecca Knox of Philadelphia. Moreover the endowment of the theological professorship was in their hands, since the General Synod was not incorporated at that time. On the other hand the college was in debt for over $6,000 and the building was sadly in need of repair. In 1821 the Trustees proposed that the General Synod should buy the building and the land on which it stood for $8,000. This offer was not accepted but in 1823 another offer was made to sell for the amount of the debt, $6,612.57. This was accepted but it was not until 1826 that the Synod was able to assume title to the property. For forty years thereafter the General Synod was the owner of Queen's

Building although the work of the college was carried on in it. Then the college assumed title again on payment of $12,000.

In 1824, if not before, a movement was begun for the revival of the college. The approval of the General Synod was sought; but before that approval was gained the President, Dr. Livingston, died January 25, 1825. The Synod in July 1825 elected Dr. Philip Milledoler of New York his successor as Professor of Theology. In September of the same year at a special meeting of the Synod a new covenant with the Trustees was adopted, replacing that of 1807. The Trustees elected Dr. Milledoler President of the College and voted to petition the legislature to change the name from Queen's to Rutgers College. In the meeting of the General Synod in session at the same time this change of name was suggested; but it is not known whether the idea originated with the Trustees, the Synod, or possibly with Dr. Milledoler who was the intimate friend and pastor of Colonel Rutgers. A committee of the Synod had been appointed to express to him their wishes as to the name; but it is not known what his answer was. The resolution of the Trustees stated that it was "a mark of their respect for his character and in gratitude for his numerous services rendered the Reformed Dutch Church." Colonel Rutgers was a prominent citizen and philanthropist in New York City. He was elected a Trustee of Queen's College in 1815 but in 1821 he resigned. No large contribution to the college had been made by him before the name was changed but the following year he gave the Synod $5,000 to be held in trust for the college. The exercises of the college were begun on Monday, November 14, 1825, and since that date it has continued in operation as Rutgers College for more than a century.

We now return to 1810 to trace the fortunes of the theological professorship which was essentially the Theological Seminary. Dr. Livingston gave up a salary of $2,500 in New York City to receive $1,400 in New Brunswick; but even this was not paid. At the end of two years he had received only $1,200 and although the salary was ultimately increased to $2,000, it was never fully paid. Yet this noble man continued his labors with unabating zeal. He brought with him from New York five students. Two of them, Thomas De Witt and John S. Mabon, graduated in 1812; a third whose name was Barclay discontinued his studies here in

1811; and the other two, Robert Bronk and Peter S. Wynkoop, graduated in 1813.

In 1812 Dr. Livingston made his first official report to the General Synod and a Plan of the Theological School was adopted which with certain modifications continues to the present day. It provided among other things that the school should not be considered as completely organized until there were three professors, all ordained ministers of the Reformed Dutch Church. In that year Dr. John Bassett of Boght, New York, who had taught Hebrew under appointment of the General Synod for eight years in addition to his pastoral duties, resigned. The Synod elected Dr. John M. Van Harlingen Professor of Hebrew and Ecclesiastical History. He had been living in Millstone since his retirement from the pastorate there in 1795. He accepted the appointment but after one year of service he died June 16, 1813. Rev. Peter Studdiford of Readington was appointed Instructor in Hebrew in November 1813 to serve till the close of the Seminary year.

In 1814 the movement began for the establishment of a second professorship. It was announced to the Synod that the Consistory of the Albany church had voted to contribute $750 a year for six years to this object and the Consistory of the New Brunswick Church $200 a year for the same period, provided other churches would give proportionately. These generous offers stimulated others so that in 1815 the Synod elected Dr. John Schureman, the Vice President of the College and Professor of Moral Philosophy and Belles-Lettres, as also Professor of Ecclesiastical History, Church Government and Pastoral Duties. He was inaugurated on the third Tuesday of November and performed his professorial duties with acceptance until his death in 1818. In 1816 when the literary work of the College was discontinued an effort was made to bring the Theological School to New York and a considerable sum was subscribed in New York on condition that this be done. The Synod appointed a committee to confer with the Trustees on the subject. The Trustees disapproved of the plan considering that it would be a violation of the covenant of 1807 and the Synod voted to abandon it. A movement was started to secure funds for the support of the theological school by cent and other societies until an adequate endowment was in hand. This met with success in many congregations.

When Dr. Schureman died in 1818, Rev. Thomas De Witt was elected his successor but declined. The place was not filled immediately, in the hope that he might be persuaded to accept. Meanwhile the Board of Superintendents made temporary arrangements. Rev. James S. Cannon of Six Mile Run taught Ecclesiastical History, Church Government and Pastoral Theology during that Seminary year and Rev. John S. Mabon the Hebrew and Greek languages. In 1819 the Synod elected Dr. John Ludlow, pastor of the church in New Brunswick as successor to Dr. Schureman, the title of his chair being Biblical Literature and Ecclesiastical History. He accepted and served four years when he resigned to accept a call from the church in Albany. Dr. John De Witt, pastor of the Second Church of Albany, was elected his successor. He was born in Catskill, New York, December 15, 1788, graduated from Princeton in 1809 and studied theology with Dr. David Porter of the Presbyterian Church in Catskill. After one year as associate pastor of the Congregational Church at Lanesborough, Mass. (1811-12), he became collegiate pastor in Albany and when in 1815 the two Dutch churches were separated he continued as pastor of the Second Church. For two years (1823-25) he was Professor of Biblical Literature and Ecclesiastical History. Then he was relieved from the teaching of Ecclesiastical History but continued the Biblical Literature until his death October 11, 1831. His distinguished son with the same name was Professor of Biblical Literature in the Seminary from 1863 until 1884 and Professor of Hellenistic Greek and New Testament Exegesis from 1884 until 1892.

Meanwhile the endowments of the Seminary received large increase. In 1820 the aged Dr. Livingston stirred up the church to the effort and declared the belief that $25,000 could be raised easily in New York City, Long Island and New Jersey. In 1822 the Synod appointed a committee to raise the money, of which Abraham Van Nest of New York was chairman. The next year they reported that $26,675 had been subscribed. This success encouraged a similar movement in the Particular Synod of Albany for the third professorship. Dr. John Ludlow, now in Albany, was chairman of the committee. The total subscriptions amounted to $26,715. In both of these efforts some of the largest gifts were from the ministers themselves. The success of this

movement to give permanent strength to the Seminary must have been a great satisfaction to the aged professor who had given himself so unselfishly to the service of the church for over half a century. His remaining days were few. On January 19, 1825, he had lectured as usual to his students. That night he passed peacefully into the presence of his Saviour. Before coming to New Brunswick he had trained about sixty students for the ministry and in the fifteen years there he helped to prepare seventy-six more. In this tercentenary year we should again voice our gratitude to God for all that He accomplished through this father of our church.

We have now followed the life of the Dutch Church and its educational institutions in New Brunswick for the first century. As we contemplate that to which they have grown after another century our hearts are full of gratitude for that which God has wrought. Besides the old church with a membership of nearly five hundred, we now have the Second Reformed with its newly completed and well equipped buildings on College Avenue and a membership of about 250, the Suydam Street Church with about the same membership and the vigorous Highland Park Church with over 400 members. Instead of the small college just opening under the new name, we have Rutgers University with its College of Arts and Sciences, its College of Engineering, its College of Agriculture, its School of Education, the New Jersey College for Women and the New Jersey College of Pharmacy. Instead of one building in the middle of the old campus, Rutgers has five campuses in New Brunswick, each with several substantial buildings. Instead of the three professors who taught in 1825, the teaching and administrative force numbers more than 250. Instead of the 52 students who attended the college between 1825 and 1829, the undergraduate enrolment of men and women is well over two thousand, and the short courses, the summer session and the extension courses reach more than seven thousand more. Instead of the three theological professors who greeted the students in 1825, the New Brunswick Seminary now has a Faculty of seven besides three instructors. Instead of sharing one building with the College and the Grammar School, the Seminary has its own beautiful campus with its large dormitory, its splendid library, its separate lecture hall and seven residences. Unfortunately

the growth in the number of students has not kept pace with the growth of the faculty and equipment. Nineteen students were enrolled here between 1825 and 1828. This number has grown only to 23 in the present year, besides 43 graduate students. Yet we cannot but rejoice in the great prosperity of the Western Seminary whose numbers should be included with ours in a comparison with 1825. We look at the past with gratitude and we enter the future with confident hope.

THE CHURCH IN MONMOUTH COUNTY

By

FRANK TEN BROECK REYNOLDS

A LARGE part of the people who began the colonization of New York and New Jersey were members of the Reformed Church of the Netherlands. Wherever they established a church it was organized in accordance with the regulations of the church of their Fatherland, which was very precious to them by memories and affections associated with the most heroic deeds in their national history.

The Reformed Church of the Netherlands has not only a very enviable but ancient history. Fifty years before Martin Luther came into clear knowledge of the great doctrines of the faith the Church of the Netherlands had students of the Bible such as Wessel Gansevoort and Rudolph Agricola, whose faithful dissemination of evangelical truth prepared the way for the civil and religious conflict of the Dutch with Charles 5th and his son Philip 2nd of Spain. "Confessors and Martyrs were never wanting for the persecution of Government and Inquisition." These Christians called their church "The Church of the Netherlands under the Cross" and worshipped privately in small assemblies until they were sufficiently numerous, when church organization was effected.

The Synod of Antwerp was held in 1566 and the Belgic Confession of Faith was adopted. This laid the foundation of the Reformed Protestant Dutch Church in the Netherlands—whose scholars and theologians, schools and universities, whose pure faith and living, active zeal and martyr spirit secured for her the leading place among the sister churches of the continent. This noble church—The Reformed Protestant Church of the Netherlands—the early Dutch settlers planted in America 300 years ago. It was the church of their fathers. Later when the Dutch possessions in

America were surrendered to the British there were not more than 10,000 Hollanders in what is known as New York and New Jersey.

The number of Reformed Churches was 12 and these were under the care of the Synod of North and South Holland. Three of these churches were in the City of New York, five on Long Island, two upon the banks of the Hudson River, one at Bergen, New Jersey, and one in Delaware. All these were Dutch Churches with Dutch membership, using that language in their worship. However, it was thirty years after the province of New Netherland had been ceded to the British that the word "Dutch" was incorporated in the title of the Reformed Church in America. This was in May, 1696, when William the 3rd of England granted a charter to the Reformed Church of the Netherlands in the City of New York as "The Reformed Protestant Dutch Church"; the purpose of this title was to distinguish it from the Episcopal Church which was the English Church and which, being in favor with the Government, was constantly endeavoring to compel the Dutch colonists to forsake the church of their fathers and join the (Episcopal) Church of England and worship God in accordance with its ritual.

We must keep in mind that the effort of the Church of England was a breaking of faith with the Dutch, as it had been especially stipulated in the article of surrender that the Dutch people should be allowed liberty of conscience in Divine worship and Christian discipline. This provision was deliberately ignored and a clergyman of the Church of England was sent to Albany to take possession of the Dutch Church there, and there were also repeated attempts to secure control of the Dutch churches on Long Island for the benefit of the Church of England. Another outstanding phase of injustice was that the Dutch colonists were heavily taxed for the maintenance of the Episcopal ministers and were subjected to constant and petty annoyance by the Church of England.

This persecution was more severe on Long Island; from it many of the Dutch settlers fled to the unsettled lands of New Jersey to free themselves from the arrogance and tyranny of the Church of England. It is of interest to note that the name of the church given by William the 3rd in his Charter for the incorporation was cordially adopted through national pride wherever the

Hollander or his descendants established a church, and for nearly 200 years remained the corporate title of the denomination. It was in 1867 that by action of the General Synod the title which some considered somewhat misleading was changed to that by which the denomination has since been known, "The Reformed Church in America."

In 1609 Henry Hudson, a navigator in the employ of the Dutch East India Company, in the "Half Moon" explored the river that now bears his name. What is now New Jersey was called by its possessors, the Lenape Indians, "Scheyiehby." Five years later by virtue of an edict of the States General of Holland exclusive rights were granted for trading purposes to a trading Company for four years. This constituted a purely commercial establishment but paved the way for colonization. Shortly after the Dutch West India Company was organized to trade and plant colonies on the coast of Africa and America, and in 1623 operations began in this country, and colonization started chiefly on the islands around New York and along the banks of the Hudson.

The first village on the west bank of the river was Bergen. The first appropriation of land in the Colony of New Jersey to an individual was by purchase of Michael Pauw, at what was called Hoboken Hacking on the west bank of the Mauritius now Hudson River opposite New Amsterdam on July 12th, 1630. It was not until 1665 that permanent settlements were made in Monmouth County.

The first settlers in what is now Monmouth were Scotch and English people from other American provinces. There were a few colonists from Bermuda and England. The first settlements were within the bounds of Shrewsbury and Middletown and were not very numerous, only 128 white men. The first Dutch settlers in Monmouth appear to have come in 1672.

During the next 20 years we find few records of conveyance of real estate to Dutch people and these were so scattered as to location that they do not justify speaking of a Dutch settlement until 1695. Under that date we have record of a deed of conveyance executed to Garret Van Schenck, also record of the conveyance of a small house and lot in Middletown village to Derrick Tunnision. We also find the names of Samuel Hoffmire and

Garrett Van Schenck among the list of Grand Jurors. Soon after the following names appear: Jacob Van Dorn, John Schenck, Johannes Polhemus, Cornelius Cowenhooven, Daniel Hendrickson, Lawrence Van Kirk, John Wyckoff, Benjamin Van Kleef. This brings us to 1707 when Aurie Booraem and one Van Brackel are appointed Overseers of Poor in Freehold.

The majority of these persons came from Long Island where they or their parents had taken up residence upon their arrival from Holland. These families with several others that came later made up the first Reformed Church congregation in Monmouth County, that which was served by ministers from Long Island for ten years; then the result of their faithful services was the organization of the Reformed Church of Freehold and Middletown. Quite soon after this we find other Dutch families taking their place in the community and church. Notably among these are Smock 1710, Van Mater and Sutphin 1713, Brower 1715, Van Deveer 1720. Next we observe the blending of other nationalities with the Dutch as evidenced by the church records in which we find the intermarriage of Dutch and Scotch, and also Dutch and English; most of these became good Dutch men and women. The names among this group are Tilton, Bowne, Holmes, Whitlock. The Bairds made their appearance about 1680 and "Jonathan Forman" was made a Dutchman by being received into the church in 1713. He was the first adult to be baptized. As to the Bairds there is a tradition that the first one was named John who met Mary Hall (whom he afterwards married) in the woods. Both were bashful, they halted at some distance from each other under a tree. It was love at first sight, and in a short time John who was a Quaker broke silence by saying, "If thou wilt marry me say yea; if not say nay"; Mary said "Yea", and proved a noble wife and mother.

There are some who believe there was a substantial settlement of the Dutch in Monmouth County before 1695 and that there was a Reformed church of Navasink. After a very careful search to discover historical data to sanction such a claim no evidence can be secured. The idea of a Reformed Church of the Navasink may have gained currency by the title given to the first church established, it bearing the name "The Reformed Church of Freehold and Navasink." In the records of a ministers' meeting held in New York in 1738 we find the residence of the pastor of

a church given as Neversink. In 1754 a letter was addressed to Rolef Schenck, Neversink (near Freehold Church). Mr. Schenck lived within a thousand yards of where the present First Reformed Church of Freehold, the Brick Church near Bradevelt station, stands.

Again from the court records we find that before 1683 Monmouth County is frequently called the County of the Navasink; at this time the whole region now composing the townships of Marlborough, Manalapan, Freehold, Millstone, Upper Freehold, and a portion of Ocean County was known as Freehold. The present townships of Middletown, Holmdel, Raritan and Matawan were called Middletown. While Atlantic, Shrewsbury and Ocean Townships together with a large portion of Ocean County were designated Shrewsbury.

As to other bodies of Christians within these bounds:

In Middletown village there was an English church, where the Protestant Episcopal Church stands, and also an old Presbyterian church near Crawford Hendrickson's on what is now known as the Presbyterian burying ground. The Scotch Presbyterians had a meeting house at what is now known as Old Scotch burying ground. The Baptists of Monmouth had a meeting house on the west side of a little brook called John Bray's brook in the township of Middletown.

The earliest records we have of a Reformed Church in Monmouth County is in 1699 when we find that the Dutch families were sufficient in number to gather and have stated preaching. The ministers came from Long Island at appointed times and in rotation. These were Rev. Wilhelmus Lupardus, Rev. Vincentius Antonides and Rev. Bernardus Freeman. These three were the ministers of the Collegiate Churches of Kings County, Long Island. Not much if anything is known of Domine Lupardus. Domine Antonides was born in Friesland and came to America in 1705 and served 44 years in the ministry. He was persecuted by the tyrannical Lord Cornbury, who was constantly trying to foist the Church of England on the Dutch colonists. Domine Freeman was born in Westphalia and does not seem to have been well fitted to serve the Dutch. He was constantly coveting Episcopal ordination. Domine Antonides was no doubt the most faithful and

painstaking in his ministry. In justice to these ministers from Long Island it must be said that they found their missionary efforts in Monmouth very burdensome by reason of the long distance to be travelled and found grave danger in crossing the bay in small boats.

The church records begin in 1709, one hundred years after Hendrick Hudson landed at the Highlands of the Navasink, the first European to set his foot upon the soil of New Jersey, to behold what is now Monmouth County, "The Garden of the State".

It is very significant that the church records begin with the statement recording in Low Dutch language "that in the year 1709 on the 19th day of October Rev. Joseph Morgan a minister of the Gospel of Jesus Christ was installed as Pastor of the Reformed Congregation of Freehold and Middletown in the presence of Rev. Bernardus Freeman of Kings County". It should not be overlooked that the Church was spoken of as the Reformed Congregation of Freehold and Middletown, one congregation with families residing in the two townships of Freehold and Middletown.

The first consistory was composed of Peter Van De Venter and John Wyckoff—elders, and Jacob Van Dorn and Garrett Schenck, deacons. There were forty-nine in the communion of the church of which number forty-five were received by certificate and four upon confession of faith in Christ. From its organization to date this church has never been without a settled minister for a whole year at one time.

The first installed pastor of a Reformed Church in New Jersey was Rev. Guillaume Bertholf, who was installed at Hackensack in 1694. The second pastor of a Reformed Church installed in the State was Rev. Joseph Morgan at Freehold in 1709. A very interesting thing about Rev. Joseph Morgan is that he was a Presbyterian minister and a Dutch domine at the same time. When he came before civil courts to take the necessary oath as a minister of the Gospel, he was presented by representatives of both congregations. His appearance in the Courts was to comply with the Act of Parliament whereby every minister not in communion with the Church of England was obliged to take the oath that he would not teach the doctrine of Transubstantiation or anything contrary to the doctrine of the Trinity as taught in the thirty-nine articles of the English Church. Mr. Morgan, who was 35 years old when

settled over the Reformed Church, was probably of Welsh descent. We must not forget that during his whole ministry he was connected with the Presbytery of Philadelphia to which he was amenable. The circumstances that led to his settlement among the Dutch was his ability to preach in the Low Dutch language and the willingness of himself and the Scotch Presbyterian Church (now Old Tennent) to give the Dutch Church three-fourths of his services. This arrangement shows the Dutch congregation to have been the most flourishing. Monmouth County in early Dutch days was almost a deep forest; here and there was a clearing but the settlements were widely scattered. Its numerous streams were unbridged, its roads were paths through the wilderness; in consequence horseback riding was a necessity. We read that in the days of Domine Morgan's ministry he attracted attention by riding through the country in a two wheel cart or "gig" which was probably the first one brought into Monmouth County.

Among the well founded traditions concerning this first minister of the Reformed Church of Freehold and Middletown is that he was a man of more than usual ability—a learned man and scholar. Another fine tradition concerns his missionary spirit and states that he learned the Dutch language out of pure zeal for the Lord's work that he might be able to preach to the Dutch people among whom he found himself placed. His gracious ministry lasted 22 years, and he received 100 persons into the communion of the church, the first of these being Jan Romaine, Benjamin Keener, Derrick Barkalow and Janake his wife.

The records also show that he baptized 582 infants.

Five years after the installation of Domine Morgan the land on which the present Reformed Church of Marlboro at Bradevelt station stands was purchased from Richard Salter, or Sadler, for 450 pounds by Ghertie Romaine, widow of Stoffel Romaine, "for the use of the Dutch Presbyterian Minister." The property is described as containing 100 acres of land "as good as any in Freehold on which a family may subsist comfortably." It is said "Domine Morgan realized at least 30 pounds per year from his farming operations besides his own bread."

The question may be raised where did the first church building stand. Two lines of information locate it at different places. However, after a careful study and tracing of the properties in question,

the conclusion was reached that the first church building stood upon what was known as Hendrickson's Hill, almost directly in the rear of the present parsonage at Marlboro. About 100 years ago a building that stood on the property in question was taken down and from general description it coincides with what a pioneer people would likely erect as a house of worship.

The building in question was about 25 feet square with a steep gable roof. The sides were shingled. The door which was quite large was in the centre of one of the sides and had a window on each side of it. Within the building there were no partitions, and the interior leads one to conclude that it was not erected for residential purposes. In later years this building was altered and additions were made to it. We read that the building taken down was very old. Upon good authority we find that in 1826 when the location of Brick Church was being considered a large part of the congregation strongly favored having it erected on Hendrickson's Hill. We must keep in mind there was no village of Marlboro at that time, and the only apparent reason for the desire to erect a church on the said hill may be traced to the fact that the first house of worship of the Reformed congregation was erected there. At the two hundredth anniversary of the Old Brick Church of Marlboro, Rev. Theodore W. Welles, D.D. said, "So confident am I that this is the fact, I think the property should be purchased and a suitable monument erected thereon to the memory of the founders of the Reformed Church in Monmouth County".

In 1709 there was no house of worship belonging to the Reformed Church at what was generally called Middletown. The deed for this property which was granted 14 years later describes it, "Beginning a certain number of chains southeast of the Meeting House." The date of the erection of this church was probably 1721 as we may infer from the church record which shows a permanent increase in the number of elders and deacons composing the Consistory.

This church was located about half a mile beyond what was until quite recently the parsonage of the Holmdel Church on the road leading to Middletown village, near an old cemetery. There is very little information concerning this building which was pulled down or destroyed in 1764, except what may be gathered from some old papers in possession of the late Rev. William

Reiley, D. D., from which we are led to suppose that it must have been built in squares without pews. The lack of permanent records concerning this house of worship is to be deplored as it forms a very important link in the history of the Reformed Church in Monmouth County. Previous to the erection of the Middletown church, the only Reformed Church building in Monmouth County was the one located on Hendrickson's Hill in the present township of Marlboro, then forming a part of the township of Freehold. This is why the congregation is always called in early church records the Congregation of Freehold and Middletown.

A very interesting phase of the development of church life among the Dutch settlers may be traced throughout the records of the ministry of the Rev. Gerhardus Haeghoort, the successor of the Rev. Joseph Morgan. Domine Haeghoort, a licentiate of the Classis of Amsterdam, came to America in response to a call from the consistory of the Reformed Church of Freehold to the said Classis. This call to the honored Classis of Amsterdam set forth what the young church in America felt would be acceptable to their people. "The minister was to be a person of competent abilities, not more than thirty-five years of age, whether married or single it mattered not. He was to be sound in the faith of the Reformed Church, well educated, exemplary and prudent." The call also contained the following stipulations. The pastor is to preach in two places, Freehold and Middletown, on alternate Sabbaths, the two meeting houses being "about an hour and a half's travel apart. He is to observe New Year's Day, Paas, Pinxter, Ascension and Christmas Days, according to the Custom of a majority of the Churches in this country." The Lord's supper is to be administered quarterly and alternately in either church, the preparatory service having been held on the preceding Thursday. For his services the Consistory promised him the use of the parsonage and farm in Freehold (Marlboro) on which in a short time the church will be placed not far from the minister's house. They promise him annually seventy pounds good current money, in exact half yearly payments, a custom that was continued for more than one hundred and sixty years by this congregation. Not only did they promise to repair the parsonage to suit the Domine but also to furnish him with a good riding horse. The extent of the congregation is described as "five quarters of an

hour travel in breadth in the middle, and full three Dutch or twelve English miles in length." The consistory assures the Classis that, should the Domine be unaccustomed to farming, he could let the farm for two-thirds of its yield, or hire a farmer for fifteen pounds, or by the assistance and instructions of friends he could be able to manage the farm. We do not know which method the Domine followed.

The call was signed by Jan Kowenhoven, Garrett Schenck, Elbert Williamse, and Cornelius Wyckoff, elders and Dirk Barkalow, Hendrick Kip, Jan Van Mater, and William Covenhoven, deacons. It was moderated by Rev. Gualtherus Du Bois, a minister of the Collegiate Reformed Church of New York. Domine Haeghoort having accepted this call, he was solemnly ordained and installed pastor of the Church of Freehold and Middletown by the Classis of Amsterdam, Holland.

On the 9th of August 1731 Domine Haeghoort was introduced to his charge by Rev. Gualtherus Du Bois, who preached a sermon on the occasion. On the afternoon of the same day the new minister delivered his inaugural sermon. His text was, "As much as in me is I am ready to preach the Gospel to you," Romans 1:15. He "seems to have been a man of great respectability as a preacher, and to have enjoyed in good degree the confidence and esteem of his people." His wife's name was Catherine DeLoig, who came with him from Holland. After four years of faithful service he resigned his call to accept the pastorate of the Reformed Church at Second River, now Belleville, Essex County, New Jersey.

During the first year of Mr. Haeghoort's ministry at Freehold (Marlboro) the congregation in 1732 commenced the erection of a house of worship on the site of the present church. The congregation was about evenly divided in sentiment and desire as to the location of the edifice. A meeting called to decide the matter lasted almost the whole afternoon and finally it was agreed that the church should be built on the site to which the first load of stone for building was carted. It was late in the afternoon when the meeting adjourned, but Mr. Roleff Schenck, more frequently called Black Roleff, immediately went home, hitched up his team and gathered the stones and carted them to the lot on which the present church stands.

As to the structure which the congregation erected upon the site to which he carted the first load of building material, it was nearly as large as the present house of worship. There were three windows upon each side. A large double arched door was in the centre of the gable facing the road. It had a steep hip roof, surmounted by a small belfry—crowned with the four points of the compass and a large brass rooster. Dr. Wells tells us that in 1899 this finial was in possession of Mr. Asher Holmes.

The interior is described as having galleries extending about three-fourths of the length of each side and entirely across the front. The building was ceiled within with boards standing on end. The ceiling overhead met from each side in the centre from which a large wooden ornament resembling an acorn was pendant. The pulpit was small but quite high, and reached by a narrow flight of stairs; and over it was hung a sounding board to give volume and depth to the minister's voice.

For many years there were no pews in the church. The congregation sat on benches, the men around the wall, the women in the centre. Some used double chairs, such as were generally used in wagons in those days, and no doubt some of the old chairs may be found to day in the homes of the descendants of their original owners. Some families would use these chairs in riding to church and then carry them into the church and occupy them during the service which was considerably longer than the church service we are used to. The aristocracy of the congregation kept their chairs especially for use in the sanctuary. A great many people rode to church on horseback. One horse generally carried a man and his wife and frequently the baby. Carriages were unknown.

The first family carriage in the neighborhood was owned by Mr. John H. Smock; it was purchased about 150 years ago. The farm wagons that carried the people to church in Domine Haeghoort's day were without springs yet thought to be comfortable. There were no means of heating the church, as stoves were not in existence. Private houses were warmed by use of large fire places, but churches were built without chimneys. The ladies brought with them small foot stoves which kept their feet warm while ample folds of good homespun cloth protected their bodies.

"O! the pleasant days of old, which so often
people praise!
True, they wanted all the luxuries that grace
our modern days:
Bare floors were strewed with rushes—the walls
let in the cold;
O! how they must have shivered in those pleas-
ant days of old."

In this building erected in 1732 the congregation worshipped until 1826 when it was taken down to give place to the present Brick Church. The records tell us that Rev. Gerhardus Haeghoort continued his ministry here for four years. He baptized 123 infants, and when he closed his pastorate there were 119 persons in the communion of the church. Sixty-seven were in the Congregation of Freehold and fifty-two in that of Middletown. We speak of the First Reformed Church of Freehold as the mother church of the Classis of Monmouth because from her there have gone forth earnest Christian men and women, sound in the faith, who have brought about the organization of the Reformed Churches at Holmdel, Middletown, Freehold, Keyport, Long Branch, Colts Neck, Asbury Park and Red Bank. Instead of the one congregation of 1732 we now have nine.

There are many interesting facts associated with the early history of the First Reformed Church of Freehold as its membership and influence increased under the leadership of faithful ministers and the co-operation of earnest men and women forming its congregation, that time will not permit me to present. Instead of the fathers, have been, and are, and will be the children; what momentum for good has been attained by these churches during these two centuries.

God grant that the history of the Reformed Church in Monmouth County throughout the third century of its life and service may be full of deeds of valor for Christ, because of her strong faith in God and willingness to be led by the Holy Spirit.

Note—This paper is more a compilation than an original one. I desire to state that I am indebted to the "Historical Discourse" delivered by Rev. Theodore W. Welles, D. D. upon the occasion of the Bi-Centennial Celebration of the Reformed Dutch Church of Freehold and Middletown held on Tuesday, October 24th, 1899.

THE CHURCH IN SCHENECTADY AND THE MOHAWK VALLEY

Schenectady

By

William Elliott Griffis

IN the development of civilization in what was once a savage wilderness and is now the Empire State, the van Rensselaers as pioneers bore a signal part. Kiliaen, the diamond merchant of Amsterdam, invested thought, capital and energies in the task and chose many a good and able man to act for him in America and to achieve his own commendable purpose. To Kiliaen, the beginner, and to the long line of ministers and eminent citizens who bore the family name, this mighty American commonwealth owes a large debt of honor and gratitude. One of our counties in the Empire State still bears the family name.

Yet freedom to the individual is sweeter and dearer than feudalism even when hung with golden chains. The writer of this article boasts of being the one foreigner in Japan who, in 1871, lived under feudalism and was witness to the impressive exercises marking the abolition of the feudal system, which were held in the great castle hall in Fukui, October 1st. He knows what its spirit is and what are its defects compared with freedom, whether set to achieve or to fail in high endeavor. In his recent visit to Japan, fifty-seven years after his first sight of that land, he was amazed at the progress shown, the blessings enjoyed and the social improvements made under the larger measure of freedom for Japan's millions.

On account of abundant national prosperity after a successful war for freedom at home, great inducements were offered by the Dutch Republic to men of enterprise and capital to bring settlers

to America and develop New Netherland. The gift of large areas of land in the virgin wilderness was the chief inducement. To the van Rensselaers, a tract covering what is now comprised in most of Albany, Rensselaer and Saratoga counties, was bestowed. The chief condition was that the patroon, or semi-feudal lord, should settle it with immigrants. To other Netherlanders of name and fame the same promises were made, and they were accepted by several notable men; but few except van Rensselaer attempted the task.

For neither the economic nor the political situation in the homeland held out great prospects of success in colonizing the wilderness beyond the sea. The Dutch after the long struggle of eighty years had won their liberty of conscience and rights of property. In the abounding national prosperity, who wanted to leave the land of their fathers? So, of all the "patroons," only one, van Rensselaer, could get enough immigrants to work his American estate.

Moreover, the stipulations made to immigrants did not satisfy men just then exultant in their victorious freedom. Attractive and even generous as the patroon's offers to settlers were, it was feudalism under which they must live. That is, the land belonged wholly and in perpetuity to its owner, the patroon. The actual settlers could not possess the acres they were to till, or bequeath any to their children. Comfort, good treatment, a pension in old age and honorable burial might be theirs, but neither the joy nor the stimulus of possession could be theirs. No freedom of ownership and no personal will apart from their overlord, was possible. Benevolent as it all seemed, it was feudalism. To Dutchmen, who had thrown off both the feudal and foreign yoke and struggled for and gained their liberty after more than half a century in the war with Spain, the idea of reviving it in any form in America was not alluring. nor were the prospects for their children, even under a good landlord, attractive.

So in 1661, a company of "free farmers," fifteen or so, with their wives and children, led by Arendt Van Curler, nephew of van Rensselaer, left Albany and entered the Mohawk valley which one or more of them had explored, finding it "the fairest land the eyes of man ever rested upon." They bought of the Indians several hundreds of acres and began their corporate life at the eastern door of the Long House of the great Iroquois Confederacy

of the then five nations, extending from the Hudson to the Niagara. That is what the name Schenectady is said to mean—at, or just, "outside the door."

The palisaded village of these pioneers to the "Great West" covered the area within the quadrangle, bounded by the thoroughfares now called Ferry and Washington, running north and south, and Front and State streets, which run east and west.

In these street names, given much later, we see mirrored the story of the evolution of scattered settlements and the separate colonies into the United States and a sovereign nation. "The Dorp," or village, thus rising in the wilderness was their free home, outside of feudalism. The names of the pioneers are preserved in Professor Pearson's "History of Schenectady."

Friendship with the sons of the forest was their first quest and their ultimate security. Today, the Iroquois proudly call the governor of New York "Corlaer" after Arendt Van Curler, leader of the pioneers of 1661, while those in Canada name their sovereign, the monarch of Great Britain, "Kora Kowa"—the Great Corlaer, or Curler. This I heard from the Indian chiefs and their interpreter who were invited guests from Canada at the two hundredth anniversary of the founding of the city of Albany. The Iroquois Dictionary of the Jesuits confirms what local tradition has long witnessed.

Only a few years ago, I had the honor of erecting upon the walls of the great church at Nijkerk, in the Netherlands, a bronze tablet commemorative of the van Rensselaers and of Arendt Van Curler. On the foundations of both of their old homes, new houses have been erected, but on the weather vane, centuries old, of the one, is the monogram VR and on the gateway of the other "Korlaer."

Both locally and at Albany, the new frontier settlement on the Mohawk was called the "Dorp," or village. As in Patria, or the Old Country, hungry for the gospel and for church ministrations, the pioneers, in order to enjoy the Lord's Supper or go with their children for baptism, journeyed to the larger town on the Hudson. Later, the Albany domines visited the Dorp to preach, baptize, or to serve at the communion season; for already in the block house, or log cabin, were heard the voices of prayer and praise to the Father above and to their Redeemer. With them, it was a case

deeper even than sentiment. It was a life-principle. *Nisi Dominus Frustra.*

In 1680, when ploughed fields were numerous, crops plentiful, forest and stream furnished meat food abundantly, and both houses and canoes were many, a church was formed and a minister called. Many a family today, both in and out of the Reformed Church, can trace its ancestry or American beginnings to the Dorp on the Mohawk. The ancestor of an Associate Judge of the United States Supreme Court, Oliver Wendell Holmes, was Deacon Wendell. Saved from the massacre of 1690 by a grateful Indian, to whom he had done a kindness, he was put on a horse, and the animal, with a blow on the flanks, sent galloping to Albany, where, more dead than alive, the good man arrived and in time recuperated from his resulting pneumonia. [This story is also told of Simon Schermerhorn.]

The Rev. Petrus Tesschenmaeker, a young minister, graduate of the University of Utrecht (1671), after a service of nine years at Schenectady, perished in the massacre and fire of February 8, 1690. This pastor had served other churches in New Netherland. He had come to America unordained and the proceedings at his examination and his ordination were perhaps the first of the kind on the continent. In Corwin's Manual of the Reformed Church in America, three pages are devoted to this minister and the ecclesiastical event of his ordination. The references to Schenectady in the published historical literature of New York and the United States are many. The event of February 8, 1690, became the subject of diplomacy in Europe.

Brave, tenacious and persevering was the flock of the domine, whose tragic fate we shall note further on. These men and women had grit and grace. They made the wilderness rejoice and blossom as the rose. In the light of modern luxury, humble were their homes, but as to the neatness of the household interior, the beauty of their flower gardens, and the daintiness of maid and matron, tradition does not err. Even Washington Irving's harmful caricature—harmful in perpetuating false traditions and pictures of life—cannot hide the facts.

But why, after fair treatment of the Indians, not a few of whom were Christianized, was so much blood shed and the savage torch applied, leaving scores of unburied dead in the streets, and

the village in ashes, when the sun rose on the ruins, February 9, 1690? It was because the wars and quarrels, religious and political, of the Old World had been transferred to the New. It proved to be a blessing to all mankind, when the independence of both North and South America had been won; and long may the Monroe Doctrine live! It narrowed the area of the modern Aceldama for both white and red men.

The Jesuit missionaries had previously led a large number of Iroquois, their converts, made chiefly in the western, not the eastern, part of the Mohawk valley, into Canada. Then also in England the deposition of James II and the incoming of the Dutch king, William III, kindled the flame of civil war at home, while in America savage allies reinforced the French in Canada, who saw their opportunity for plunder in the divided and distracted province which had become titularly New York, though still numerically for the most part Dutch. In the depth of the very cold winter of 1690, on snow-shoes, a band of French and Canadian Indians descended upon the Dorp on the Mohawk. The consuming ambition of the young French officers in command was to win the favor of Louis XIV, and his favorites, and so the village on the Mohawk became the subject of diplomacy between London and Versailles. In their forest home, though wrapped in deep snow, the villagers were at odds because of the trans-Atlantic politics of the day, as was all New Netherland, with New England and the southern colonies. On Manhattan and in the valleys of the Hudson and Mohawk, the colonists were divided into partisans of Leisler and of the royalists. In mockery of danger from distant Canada during the pathless, deep-snow time, the gates of Schenectady had been left open. The boys had made a mock sentinel of snow, with a long pole for a pike, and it stood outside duly hatted, with pebbles for buttons and pipe in mouth.

Let us draw a veil over the bloody scene of death and fire. In the morning the dead and wounded were left on the ground, for the victors must escape possible pursuit from Albany, and so decamped quickly. The prisoners bound (in a double sense) for Canada, amid the hardships of a rigorous winter, looked back on the ashes of their homes and set their faces northward—not a few of them to die of fatigue by the way. The body of their pastor, his head cloven by a tomahawk, was cremated in the fire

of his own dwelling—which stood at the south-west corner of the present spacious church lot.

Even as late as my pastorate, 1877-1886, during which we celebrated, in connection with Union College—child of the church—during a whole week of festivities, our two hundredth anniversary of the church organization, two healthy old gentlemen from the Queen's dominions in Canada called on me, as often others did, to consult the valuable church records for data concerning their ancestors before 1690. Many also are the legends and well-authenticated incidents of the massacre.

With true Dutch grit and sublime courage, the survivors returned in the spring of 1690, buried the dead, cast their seed in the ground and rebuilt their homes. Once more prosperity was theirs. It was both from religious and ethnic hate, with the uncertain elements aided by local politics, that Schenectady had had to suffer.

In 1748 occurred another descent from Canada, in which at Beukendaal (Beach Dale) near Schenectady over forty men were slain in the valley. On the contrary, many a French captive was saved from death by fire or tomahawk, clothed, fed, or otherwise helped, while the progress of the gospel among the Indians continued.

I once spent several days examining the voluminous church records and counted over a hundred names of communicants which were probably those of Indians. In any event, tradition and history ascribe to the Dutch domines the instruction of the children of the forest in the catechism and gospel. Among bibliographers, the translation into Mohawk of the gospel of St. Matthew—a copy of which I saw and found quoted as worth its weight in silver—must be numbered among the fruits of the consecrated toil of united English and Dutch scholarship.

Of church equipment, the bell for the third sacred edifice erected in 1734, this time of stone chiefly of the native graywacke of the Mohawk valley, but with imported fine stone from Europe for decoration of the memorial pulpit, etc., was cast in Holland, with Dutch letters on the yoke band. Trustworthy traditions concerning the time and method of its casting in the homeland telling of offerings in the form of silver cups, spoons, coins, etc., especially for the completion of the rim, have been handed down. In

1862, after the flames had gutted the building and melted the bell into a stream of liquid bronze, a second resurgence was made by recasting for the tower of the splendid new edifice, erected in 1863, the bell which still peals out its invitation and warning.

As to the spiritual history of the church, apart from what is written or expressed in material substance, who can worthily tell? Besides the parable of the "great tree," our Master told us of the invisible leaven which transforms. Of the great throng of souls cheered, comforted, and strengthened for life's burdens and duties, the cloud of witnesses true to the faith even under trial, the faithful witnesses, the genuine apostolical line of pastors, church officers and servants, the faithful women not a few, of the generations now living at home, or scattered afar, or asleep in God, who can with pen or voice rightly record or worthily speak?

The old burying ground, God's Acre, outside the fort, when reverently removed to Vale Cemetery on the hill, revealed many a skull cloven with the tomahawk in the massacre or Indian wars. Even in death and after the lapse of years, the earthly relics of Christian Indians and black slaves could be recognized.

The church records reveal the names of thousands who came to and went from worship privilege and enjoyment in the five edifices, while the city annals tell of many families—"a seed to serve Him." Today the mother church has, living and flourishing, nine daughter congregations in Schenectady County that call the one in Dorp their parent.

The two hundredth anniversary celebration was held in connection with Union College—virtually the creation of Domine Romeyn. At least, he was the leader in the enterprise. Of the thirty-two names of laymen in the petition of organization and assisting in its formation, twenty-eight bore Dutch names and a majority of them were members or officers of the local congregation. It is the glory of the Reformed Church that in both the old and the new home, and both in the east and the west, she has been the generous founder and patron of education.

In war and peace to the enterprises of civilization, in national service to fields of usefulness, this church has sent forth her sons and daughters, whether in defense of their own lands and homes, or as missionaries abroad. Notably in patriotic effort at home was this the case during the Revolution at Saratoga and the victory

over Burgoyne. During the same "time that tried men's souls," hundreds of women and children fled to Schenectady from the upper settlements in the Mohawk valley, which red savages and white tories desolated. These found refuge, food and hospitable welcome in the Dorp. Notable was Domine Vrooman in his ministrations of comfort and relief. Not a few Hessians and British prisoners, though held in durance here, were treated kindly.

Many pages of the church records are eloquent for history. Very interesting are the proofs in marriage fees paid to Domine Romeyn when, in the late eighteenth and early nineteenth centuries, the lands of the Indians in western New York were thrown open to settlement from New England and the Middle States. The Pennsylvania and the Yankee meeting at Penn Yan, one reads both explanation and history in the name.

Into the present church building, exquisite gem of architecture, the fifth church edifice in the once ancient "Dorp" on the Mohawk, now one of the largest manufacturing cities in the United States, four doors lead—the Bride's Door, the Congregation's, the Door of Devotion (Consistory room or Prayer Meeting room), and the Forefathers' Door. Cut into the stone at the top of each is an appropriate and beautiful Scripture. The one I love best, looking eastward toward the fatherland beyond the sea, though humblest of all, is that which has, by the chisel, inscribed over it in letters of gold—"The Lord our God be with us as He was with our fathers"! Amen.

The Mohawk Valley

By

William N. P. Dailey

Along the trails of the Mohawk Valley, within reach of its winding river, the Red Man moccasined his way back and forth for hundreds of years before the white man came at the close of the sixteenth century, with offers of barter and religion. Then for nearly two hundred years these same forest paths and the waters of the Mohawk became the highways for the contending armies of the English and the French, each striving for the acquisition of this vast empire region. However, after the settling

of Schenectady in 1661, the determined and hardy Dutch pioneers, with their families, began to locate along the river until for half the distance toward the west many farms had been laid out on either side.

It may be that the Norsemen had seen these shores in the year 1000, but it was Columbus, five hundred years later (1492) who demonstrated the contention of Sir John Mandeville (1356) that the earth was a sphere. Another century passed, after Columbus had touched at San Salvador, before this northern country was discovered. For all these years the western world had been waiting for the brooding of the Spirit of God over all its hills, and valleys, and rivers. Providentially this great virgin empire of the west had been reserved for Anglo-Saxon and Protestant discovery and settlement. And in the founding of what was to be the greatest Republic of all time, Holland and the Dutch Church laid the groundwork.

The settlements at Manhattas and Fort Orange, with the beginnings of the Reformed Church in America, will be told by others. Following in the wake of Henry Hudson (1609) came the Tiger, and Fortune, and Nightingale, and Little Fox, and other goodly craft, bearing the first settlers to New Amsterdam and Esopus (Kingston) and Fort Orange (Albany). Of exceeding interest are those maps of the early sixteenth century, beginning with that of Verrazanno (1524), the Italian in the employ of the French, who was in the Hudson and Mohawk country a century nearly before Hudson came, and of Maiolla (1527) and Mercator (1569), because they give us a very good contour of the country not only but distinctly show the flow of the Mohawk and its junction with the "Grande River" as they called the Hudson. The harbor of New York is plainly shown.

Of peculiar interest to us of the Reformed Church in America is the commissioning of Bastiaen Jansz Krol (December 7, 1623) by the Amsterdam consistory for religious work in the new world. He arrived at Manhattas March 8, 1624, and some months before the Eendracht came with its unknown Walloon refugees (Stokes). As early as 1598 the East India Company made request of the Amsterdam consistory for men of God to serve as chaplains on their vessels, and in the 1602 charter it was made obligatory. Therefore, we may well believe that even before the arrival of

the missionary, Krol, men and women of Holland, settlers in this new land, perhaps veterans of the wars for civil and religious liberty, had set up altars to the Reformed faith.

Just when the white men began to traverse the Mohawk Valley we do not know, evidently by the middle of the seventeenth century. In 1634 three of the colony of Rensselaerwyck journeyed through the country as far as Utica, and their journal is extant. Two hundred houses were found in the eight Indian settlements, and in one of fifty-five "long houses" they counted a thousand Red Men. The "bos loopers" had been going up and down the valley, trading with the Indians who welcomed them because they brought steel traps, and strouds, and shoes, and rum which the Indians had already learned to drink. But permanent white settlements were not encouraged for many years after they had been made in the Hudson River valley.

The first minister at Fort Orange was Rev. Johannes Megapolensis who arrived in August, 1642, when the church there was organized. The contract made between the domine and the patroon (van Rensselaer) called for him to labor not alone with the Dutch but with the "blind heathen" (Indians) as well. Megapolensis learned the heavy language of the Mohawks and wrote accounts of their living, which were published. He itinerated through their villages and they made many visits to him in the Fort Orange manse, and a number joined the church. This work was a decade before that of John Eliot of New England. The settlement at Schenectady ("beyond the pineries") was made under the direction of Arendt Van Curler in 1661. It was an agricultural experiment because the Albany traders did not want to share any of the fur trade with the Mohawk Valley colonists. Van Curler and fifteen other patentees secured through Governor Stuyvesant 80,000 acres in the great flatts of the valley. Domine Gideon Schaats (Albany 1652-1694) held services regularly at Schenectady until the first minister (Tesschenmaeker) came in 1682. There were several hundred people at the time in the village and, doubtless, there was some form of church organization soon after the settlement. In 1659 Domine Schaats presided over what was the first temperance convention held in the new world, at Ossuruenon (Auriesville, N. Y.), when the Indian chiefs protested against the selling of liquor to their braves, and the Dutch promised to remedy the

situation as far as they were able to do so. In the ministry of Rev. John Lydius at Schenectady (1705-1709) there were thirty-nine Indian marriages, one hundred and one baptisms; and fourteen braves united with the church. The late Dr. Griffis has drawn for us a picture of the old Dutch Church at Schenectady, which was his first pastorate,

The eastern half of the Mohawk Valley, like the Schoharie country, was wholly settled by the Dutch whose farms and homes by 1720 extended from Schenectady and Cohoes beyond Canajoharie. At first the ministers at Fort Orange, and later those at Schenectady, were wont to travel through the valley and conduct services in the homes of the people, while not forgetting the tepees of the Mohawks. The western half of the Mohawk Valley was settled for the larger part by the Palatines who began to migrate to America about 1710, and, after making a few settlements in the Hudson River country and in Schoharie, bought land on the Mohawk River in 1722. These settlements were the farthest outposts of the white man in the country of the fiercest of the Amerind but the Indians trusted the Dutch as no other people, and they always lived peaceably together.

The first Reformed churches organized west of Schenectady were at Fort Herkimer and Herkimer, collegiate congregations on either side of the river, ministered to for nearly a century by one pastor. They were founded at the time of the settlement of the country (1722) and their records go back to about this date. Stone Arabia, three miles back, or east, of the river, and St. Johnsville on the Mohawk were settled about the same time, and, doubtless, churches were at once organized although the extant records do not go back beyond 1743 for Stone Arabia and 1750 for Saint Johnsville. The first settled pastor at German Flatts (Fort Herkimer) was Rev. George M. Weiss who came to the field from Leeds in 1736 although Rev. John J. Ehle was here by 1729, and Rev. William Berkenmeyer, a Lutheran, visited the fields before Weiss came. Fort Herkimer was the home of General Herkimer, the hero of Oriskany. The Fort Herkimer church was the rendezvous for the patriots of the Mohawk Valley and its walls sheltered the settlers many times from the attacks of the savages in the employ of the English.

The deed for the land at Fort Herkimer is dated September 24, 1730, which deed refers to the school already built. The present stone edifice was begun soon afterwards, by 1740 at least, making it the oldest church building in New York State, save alone the Sleepy Hollow Dutch church. The Stone Arabia church, still in use and scarcely altered, was erected in 1790. Other organizations gradually followed, as at Caughnawagha (Fonda) in 1758, Manheim in 1770, Florida in 1784, Glen in 1792, and Sprakers, Currytown, and Owasco in 1796, and Mapletown in 1798. In a work on the Montgomery Classis, published by the writer of this monograph in 1916, a list of over a hundred churches is given, together with the records of over four hundred ministers. The Montgomery Classis was set off from the Classis of Albany in 1800 by an act of General Synod, and a committee made up of Chancellor Livingston, Rev. Dr. Dirck Romeyn, and Rev. Solomon Froeligh conducted the organization in the old (1763) Dutch church of Caughnawagha. Of the twenty-four churches in the classis at its beginning, half are still carrying on. It will be recalled that it was Rev. Solomon Froeligh who withdrew from the Reformed Dutch Church and set up the "True Reformed Church," and the strength of the schism was mainly in the field of the Montgomery Classis where ten congregations, made up from the membership of the Dutch Church, gathered for a quarter of a century.

Beginning with the organization at Lodi in 1800, twenty-two churches have been organized in the Montgomery Classis, a few of them beyond the Mohawk Valley. We cannot do much more than mention the localities. At Owasco Outlet (1812) Rev. Conrad Ten Eyck in 1816 received at one communion eighty-nine members, and at Owasco nearby two hundred and sixty-two. In this church Rev. Dr. Samuel R. Brown was pastor between his missionary work in China and that in Japan. Rev. Guido F. Verbeck often supplied this field, and Mrs. Verbeck, Mrs. Rothesay Miller (nee Mary E. Kidder), and Caroline Adriance—all names honored in our Japanese mission—were members of the Owasco Outlet church during Dr. Brown's pastorate. Miss Hequemborg also went into the foreign field from this rural church. The church at Ephratah was organized in 1823, that of Canajoharie in 1827, and that of Utica in 1830. At the latter place

services were conducted in both the Dutch and German tongues for the settlers there long before the church was founded. Rev. John P. Spinner of the German Flatts church, and Rev. Isaac P. Labagh and Rev. John F. Schermerhorn, missionaries of the Board of Domestic Missions, frequently held services. A meeting held in the Collegiate Church at Nassau and Amsterdam Streets, New York, January 28, 1828, resulted in the creation of the church of which Rev. George W. Bethune, D.D., was the first pastor. The late Vice-President Sherman was for many years a trustee of the Utica church. The Fort Plain church (1831) was a continuation of the old "Sand Hill" church, organized in 1750, over which Rev. Dr. John D. Gros held two pastorates. Dr. Gros was the instructor of the illustrious Philip Milledoler. Washington visited this church in the summer of 1783.

It is impossible for us to really visualize those small companies of Christian settlers making their trek through the wilderness country in the lands of the Mohaques, in order that they might help to lay the foundations of a Republic built upon the Word of God. There is nothing in all the varied story of the settlement of the United States that does not find its counterpart in the taking up of the lands of this Valley of the Mohawk. Here in this virgin wild these men and women of God, predecessors of those who still carry on in the Gospel work, builded their homes and churches and schools, and toiled through the years, and fought and suffered and died for the heritage we now enjoy. Their settlements have become villages and cities; the old trails have been broadened into highways; and stage-coach and canal packet have given way to railroad and automobile; the candle and sperm oil lamp have been superseded by the mazdas; the log house and log church have been succeeded by comfortable homes and beautiful churches; the wilderness of the Mohawk is no more. But we would be recreant to the trust committed to us by the past did we not, now and then, in formal and grateful service, recall the inheritance conserved for us by these pathfinders of the faith of the fathers in this valley, and thus keep inviolate the story of this service of the centuries.

THE CHURCH IN COLUMBIA COUNTY

By

HERBERT B. ROBERTS

TO save you the time and inconvenience of looking up the map, if you are not acquainted with the location of Columbia County, it is situated on the east side of the Hudson River just south of Albany, and extends along a river frontage of twenty-nine miles. The State of Massachusetts is its eastern boundary, Rensselaer County is its northern neighbor and Dutchess County its southern neighbor.

The subject of this sketch is the settlement of this region and the development of the Dutch Reformed Churches within its bounds up to about the year 1775.

SETTLEMENT

The settlement of this region dates from the year 1623, when the first shipload of colonists, sent out by the Dutch West India Company, came over from Holland in the "New Netherland." There were thirty families, Dutch and Walloons. Some of them remained on Manhattan Island, but eighteen of them pushed on up the Hudson to Fort Orange and settled beside the Fort which had been established as a trading post in 1614.

Then followed an ever increasing number of adventurers lured by the extravagant reports of the possibilities of the New World for material gain, who settled along the Hudson River and its tributaries.

In 1629 the States-General of Holland sought to encourage colonization by offering a grant of land to any person who should settle a colony of fifty or more persons, above the age of fifteen years, in New Netherland; such person to have the title of patroon, meaning "defender," with feudal power.

Kiliaen Van Rensselaer, a pearl merchant of Amsterdam, who, it seems, never came to New Netherland, received a grant of land which eventually covered a tract of twenty-four miles along either side of the Hudson and forty-eight miles broad. This territory became known as the Manor of Rensselaerwyck.

In 1630 Kiliaen Van Rensselaer sent a contingent who settled near Fort Orange which was then called Rensselaerwyck, now Albany.

In 1685 a patent was issued by Governor Dongan to a grandson of Kiliaen, also named Kiliaen Van Rensselaer, for an additional tract, now part of Columbia County, of one hundred and seventy thousand acres south of the present town of Kinderhook, and taking in the town of Claverack. This was known as the lower manor, while the former was the upper manor; but his right was disputed by those who had purchased the land from the Indians, and most of it his heirs were finally obliged to relinquish. There was a tract between the upper and lower manors which was a sort of "no man's land" or every man's land, and this was the Kinderhook section.

In 1686 Robert Livingston, a son of a Scotch clergyman at Ancram, Scotland, and who came to New Netherland by way of Holland and subsequently married the widow of Rev. Nicholas Van Rensselaer and sister of Peter Schuyler, was granted a tract of land by Governor Dongan, to the south of Van Rensselaer's lower manor, consisting of one hundred and sixty thousand, two hundred and forty acres which covered the greater portion of the present towns of Clermont, Germantown, Livingston, Gallatin, Taghkanic, Ancram, and Copake. This was known as the Livingston Manor.

Nearly all this territory was purchased from the Indians who were a friendly people; and it is to the everlasting credit of those Dutch settlers that they retained the confidence and good-will of the Indians until, rapidly decreasing in numbers, they finally departed to western Ohio.

The greater part of those who settled outside of the manors on individual farms were people who brought with them considerable financial means from Holland, some being accompanied by servants. These were more enterprising, naturally, than those who came under the patronage of the patroons. But even the

colonists under the patroons, if industrious and provident, prospered under the liberal terms of their three years' contract, and on its termination they were able to become independent land owners and sought lands and homes of their own.

As the independent settlers came by families and not in large groups, it is not possible to state with certainty who were the first settlers; but ex-President Martin Van Buren is quoted as expressing his opinion that the Kinderhook section was occupied about the year 1640. Certain it is that Joost Hartgers in 1651, and Vander Donk in 1656, Dutch travelers whose writings have been preserved, mention Kinderhook in connection with Esopus (Kingston) and Rhinebeck as being the principal, if not the only, settlements on the River.

In 1654 Major Abraham Staats, who came to Albany with Rev. Johannes Megapolensis in 1642 and was a surgeon at the Fort, purchased two hundred acres of the Indians on what is now Stockport creek, but which for at least one hundred years was called Major Abrams creek. It may well be, because of the Major's purchase, that the land "between two manors" was never under a patroon. There is an ancient brick dwelling near the Stockport railroad station on the New York Central. Whether it was built before 1664 may be questioned; but a house near there was burnt by marauding Indians in that year and was rebuilt soon after. It has the distinction of being the oldest house in the county and is called the Staats house.

The choice sites were naturally along the water courses and a number of the original holdings along the Claverack and Kinderhook creeks are still held by descendants of those early settlers.

The names of some of the earliest families found among the records of Claverack are: Jannetje Teunis Van Ysselstyne, Garret Cornelius Van Nieukirk and Gillis Mandeville who came there in 1659; Garret Aartsen Van Buren and Garret Cornellissen Van Buren in 1660; Petrus Marcellus Van Best and four other families of the Van Bests in 1651; and Dirck Storm, Fernandus De Mulder and Hans Melius in 1664.

"It is evident that the Esselsteyns, Hogebooms, Millers, VanDusens, TenBroecks, Van Rensselaers, and Konyns were among the very first who occupied and cultivated the farm lands in the immediate vicinity of Claverack."

Among the earliest names of those who settled along the Kinderhook Creek we find the Van Alens, Van Alstynes, Staats, Evert Luycassen, Gerrit Teunissen, Frans Clow, Vanderpoel, Gardinier, Kittle, Ortier or Orchard, Bruyn, Wessels and Goes (Hoes).

The settlements upon the Livingston Manor lands did not begin in force until about fifty years after the Kinderhook section and were of an entirely different character. In 1702 the Earl of Bellomont wrote to the Lords of Commissioners of Trade in reference to these tracts as follows: "Mr. Livingston has on his great grant of sixteen miles long and twenty-four broad but four or five cottages, as I am told. Men that live in vassalage under him and work for him are too poor to be farmers, have not wherewithal to buy cattle to stock a farm." As is commented on by the historian, "This was certainly a very poor showing of progress made during his seventeen years of occupancy and it does not appear that much of any improvement on this condition of things was accomplished in the eight or nine years following that time." At this juncture it happened that Queen Anne of Great Britain and Ireland sought an asylum for a large number of refugees from the Lower Palatinate in Germany, many of whom had served in her armies, their services having been purchased by her from the Elector, and who had been driven from their homes by the ravages of the French. Mr. Livingston made the most of this situation and sold back to the Queen six thousand acres in 1710, through Governor Hunter; and upon this land the unfortunate Palatines were placed. This was known as the East Camp, afterwards Germantown, in the southern section of Columbia County.

Conditions of Travel

Three hundred years ago the territory between New Amsterdam and Fort Orange was a dense wilderness inhabited by tribes of Indians, and the only lines of travel were Indian trails and the Hudson River. The trails were the only courses of land travel for upwards of fifty years, and the only mode of travel was afoot, by horse, or by boat. These trails generally followed the rivers and streams. There was one on each side of the Hudson, which later developed into a bridle path, over which the semi-weekly post rider is said to have traveled from Albany to New York, going

one way and returning the other. According to Arnout V. Vielie, the Indian interpreter, writing in 1699, the voyage between New York and Albany by sloop took one week.

As settlements increased, of course there were ways of passage from one to the other for wagons; but it was evidently not much before 1671 that wagon roads were generally made. In fact, in 1685 the first mention is made of men appointed to care for the road from Claverack to Albany through Kinderhook and Greenbush. The first road running from north to south was the "old post-road" leading from Albany to New York through Kinderhook, Claverack, and Livingston Manor. As early as 1684 it was established by authority "that the rates for riding post be, per mile, three pence; for every single letter, not above one hundred miles, three pence; if more, proportionably." On November 24th, 1750, an act was passed for the regulating and laying out of highways. The date of the first passage of mail coaches through this county is not exactly known, but it is probable that it was not until after the Revolution.

These facts are mentioned to show the conditions under which the early ministers from Albany and elsewhere traveled in their ministrations to the widely separated communities. It seems almost incredible the amount of labor those early preachers endured under such adverse conditions.

Religious Observance

While the purpose of the Dutch West India Company was purely commercial, nevertheless as early as 1629 they resolved "that the patroons and colonists shall in the speediest manner endeavor to find out ways and means whereby they may support a minister and school-master, that thus the service of God and zeal for religion may not grow cold and be neglected among them, and they should, for the present, procure a Comforter of the Sick there."

Comforters of the sick were special officers appointed by the Classis of Amsterdam, according to the custom in Holland, to assist or take the place of an ordained minister, in attendance upon the sick, or in places where there was no minister. These men were obliged to qualify as to their mental and moral fitness for such an important task and were supposed to report to the Classis.

They were generally chosen from the deacons. They were not allowed to administer the sacraments, but were to lead the people in their devotions; and might read a sermon from some accredited collection of homilies. There was an elaborate liturgical form prepared and printed for their use. The title of the form was "The Consolation of the sick, which is an instruction in the Faith and the Way of Salvation to prepare believers to die willingly."

There were also readers (voorlesers) and tuners of Psalms (choristers) who assisted the people in their worship from the earliest days, as is evident from a letter from Schenectady in 1681 to the Classis of Amsterdam in which the commissioners state: "We have always had readers (voorlesers) so that our village has never been entirely destitute of the exercises of Christian instruction."

Comforters of the sick continued to be sent to New Netherland for forty or fifty years from 1626. But they were not numerous nor were they always available.

That Patroon Van Rensselaer was endeavoring to comply with the mandate of the Company in looking after the religious interests of the people, this extract from the lease of Van Rensselaer, January 14, 1649, for the "old Indian maize land at the Catskills, rented to Jan Dirksen of Bremen" is, no doubt, a fair sample showing what was required of and probably complied with by the settlers: "The tenant is to read a sermon or portion of scripture every Sunday and High Festival to the Christians in the neighborhood and to sing one or more Psalms before and after prayers agreeably to the customs of the Church of Holland." That the people entered largely into the spirit of the Church in Holland, in fostering religion among themselves, may be seen by the following extract from a letter written by Revs. John Megapolensis and Samuel Drisius at New Amsterdam in 1657 to the Classis of Amsterdam: "About eighteen (Dutch) miles (fifty-four English miles) up the North River, half way between the Manhattans and Rensselaerwyck or Beverwyck, lies a place called by the Dutch Esopus or Sypous and by the Indians Atheracton (Kingston). It is an exceedingly fine country there. Thereupon, some Dutch families settled there who are doing very well. They hold Sunday meetings and then one or the other of them reads from the "Postilla," or book of sermons.

As to the religious condition in the Kinderhook neighborhood we find that Hendrick Abelsen, one of the patentees of the Powel grant in 1664, is mentioned as the first precenter and he was followed by others, so that evidently the same conditions obtained here as in the Manor.

Classis of Amsterdam

From the beginning of emigration from Holland the Classis exercised strict supervision of the character, ecclesiastical and otherwise, of the ministers who should be allowed to guide the religious instruction of the people and administer the sacraments. None but those who had received ordination at their hands were recognized as worthy to assume the sacred obligation; and woe betide the adventurous spirit who dared to preach or administer in any form to a Dutch community without their consent.

So strict was their surveillance that the number of ministers was pitifully small at all times and thirty years after Domine Jonas Michaelius' arrival, or to be exact, in 1660, Henricus Selyns, minister at Breucklen (Brooklyn) wrote that "Besides myself there are in New Netherland (only) the Domines Johannes Megapolensis and Samuel Drisius at New Amsterdam; Domine Gideon Schaats at Fort Orange; Domine Johannes Polhemus at Middlewout (on Long Island) and Domine Hermanus Bloem at Esopus (Kingston)."

The few young men who felt the call to the ministry were obliged to go to Holland for examination and ordination; and even those in Holland who offered themselves for the sacred office, as in the case of Hermanus Bloem, were first sent to New Netherland to appear before the church there and, if acceptable to them and a call was issued, appeal was made through the most influential channel, the Governor of the Province, to the Classis for their favorable consideration. Then following the return voyage to Holland, and, after a rigid examination in learning, piety, and homiletic ability, he was ordained and installed as pastor of the church across the sea. Then another voyage back to New Netherland and finally his location. Small wonder there was a dearth of ministers while the population was rapidly increasing. Small wonder, indeed, that other bodies, more aggressive, gradually surpassed the Dutch in the number of ministers and churches. Dutch

settlements might have their services under the direction of their voorlesers, might even have their houses of worship; might petition the Classis for ministers—all in vain. There were none to be had. The few ministers on the ground proved themselves devoted pastors and missionaries, making long and arduous trips to encourage the religious life of the sparsely settled districts. The Albany and Schenectady ministers spread themselves as far south as Kingston in more or less regular visits to Kinderhook, Claverack, and Livingston Manor.

Churches

Fort Orange became Rensselaerwyck after that territory was assigned to Patroon Kiliaen Van Rensselaer. As Fort Orange was the first after New Amsterdam to receive colonists, so Rensselaerwyck was the first after New Amsterdam to receive a minister. In 1642 Rev. Johannes Megapolensis arrived at Rensselaerwyck with his wife and four children, together with Abram Staats who figures early and largely in the history of Kinderhook, and a number of freemen, farmers and farm servants. As previously mentioned, this Major Abraham Staats purchased from the Indians a considerable farm at the junction of the present Stockport Creek and the Hudson River; and, while he may not have occupied it immediately, he was among the first settlers. Later several families moved from Rensselaer to Kinderhook having purchased land from the Indians near Kinderhook Lake, and others settled in the vicinity of the present village of Kinderhook.

The Kinderhook Church, 1712

Kinderhook is one of the most ancient and important towns in the county. Originally it embraced the whole of Stuyvesant and parts of Chatham and Ghent, giving it more than double its present area. The name signifies in the English language, "Children's Corner," and its origin is attributed to Henry Hudson and his crew who landed on the point of land at the junction of Stockport Creek and the Hudson River in 1609, where the Staats house now stands, and called the place Kinder hoeck on account of the number of Indian children who crowded the bank to see the wonderful vessel that anchored off shore.

The village, about five miles from that spot, was built originally in a straggling manner along the ridge near the Kinderhook Creek and as late as 1763 it is said to have contained but fifteen houses and a Dutch Reformed Church. The present village has moved slightly west of the early site and its streets have been laid out with more breadth and more regularity and are lined with great trees making it one of the most attractive villages in the state.

The Kinderhook church was one of the outstations of the Albany church and many of the people were enrolled in the roster of that church for it is recorded, as before mentioned, that some of them had moved from Albany giving as their reason that they "could not make a living in that village and were obliged to settle in the country to gain their bread with God's help and honourably," and it is also a matter of record that they traveled to Albany to attend church.

Just when the first building was erected we are not sure, but there is an item in the Albany records in 1686 of the purchase of nails for the repair of the Kinderhook church. It must have been in existence before 1677 because in that year Rev. Gideon Schaats of Albany with Cornelius Van Dyck and Jan Jansen Bleycker was named as a committee to choose a voorleser for Kinderhook. That it was an old building in 1716 is shown by the action taken that year by the meeting of the consistory and the great consistory over which Rev. Peter Van Driessen presided, and which is as follows: "Our church here, the sanctuary of the Lord, being very antiquated and having become too small, it has been resolved amongst ourselves to build a new and larger sanctuary on account of God's merciful blessing and the abundance of his all sufficiency, for which reason we have been so blessed that our small congregation has increased to such a great multitude that the present Lord's house cannot contain them all. Accordingly we have drawn up a petition to ask permission to be allowed to make collections freely." The effort was successful, for an early map of the section of the village near the two bridges shows the location of both the churches. This building served its purpose until 1815 when a new one on the site of the present, the fourth, beautiful edifice was erected.

Rev. Gideon Schaats must have taken an active interest in this church and conducted services there. Certainly his successor,

Rev. Godfriedus Dellius (1683-1699), rendered efficient and acceptable service to Kinderhook according to a testimonial of the Consistory at Schenectady dated May 31, 1699, referring to his helpful services to their church in which they state "that his piety has accomplished the same things at Kinderhook." Rev. John Lydius of Antwerp, who exchanged pastorates with Domine Dellius in 1699, and continued at Albany until 1710, doubtless followed the custom of his predecessors although we have not discovered any reference to it. In 1702 Paulus Van Vleck, who was under the ban and prohibited by Governor Lord Cornbury from preaching, was called to be their precentor and that led to a very unfortunate experience, for four officials of the church, because they championed him and dared to write his Excellency a letter favorable to him to the effect that ever since he had resided among them as precentor and school-master he "hath truly comported himself to the great Content of our congregation and that in all that time he was forbidden to preach, he hath not preached in house or barn or in any place in Kinderhook," were summoned to appear before the court in New York and received a severe reprimand.

It remained for Rev. Petrus Van Driessen, who came to Albany in 1711, to effect the recognized organization of the church in 1712 by the election of Elders and Deacons; at least that date is given in a historical sketch of the Albany church by Dr. E. P. Rogers. The records of the Kinderhook church do not begin until 1716 and are in the handwriting of Domine Van Driessen, who served the church as stated supply until 1727. The records are in the Dutch language until nearly the end of the century and are quite complete to the present. The title page begins with "Domine Petrus Van Driessen, Regular Minister at Albany, Extraordinary at Kinderhook." The word "extraordinary" has been explained as our stated supply since there is an agreement recorded in 1720 between Domine Van Driessen and the Kinderhook Consistory for stated services which we consider worthy of quoting and is as follows: "We undersigned, Petrus Van Driessen, pastor of the Dutch Reformed church at Albany, with the consent of his Consistory on the one side, and Peter Vosburgh, Johannes Van Alen, Jan Goes, Johannes Van Deusen, Leendert Conyn, Burger Huyck, Consistory of Kinderhook on the other side, ac-

knowledge to have agreed with each other as follows: Namely that the Consistory of Kinderhook shall pay to Domine Petrus Van Driessen aforesaid, or his order at Albany, the sum of four pounds and four shillings within two months from to-day, which is for services performed last January, to wit: visits to the homes here, three sermons, administration of the Lord's Supper and baptism, besides catechism; to be noted that this service has also been performed in behalf of the various members and others who came here from Claverack.

Furthermore, that henceforth for every journey to Kinderhook for such service of the aforesaid pastor, the same sum as mentioned shall be paid to him or upon his order. Signed with our hands the 21st of January, 1720."

Now, Peter Van Driessen had a brother, Johannes, fourteen years old, who came with him to Albany. He remained in this country a year and a half and then returned to Holland to pursue his studies for the ministry. After attending several schools and academies for about eight years, "he appeared before the Classis of Amsterdam and requested that he be examined for licensure. He exhibited two certificates signed by Theological Professors at Groningen which he later that day admitted were forgeries. His examination was not sustained and he was sent out of the Classis with the admonition to relinquish the study of the ministry." Instead, he turned his face toward America and Peter, his brother, according to a statement of the Kinderhook Consistory, "labored year by year with all zeal in behalf of his brother," to fit him for the ministry. Finally he induced one of the Dutch ministers to request ordination from the Presbyterians of Philadelphia. But the King's Secretary, Hon. Robert Livingston, advised them that an effort should be made to secure ordination for him from the Association of New Haven. He was there ordained, receiving praiseworthy testimonials, April 13, 1727. Mr. Livingston now desired to call John Van Driessen to labor on his Manor. But on account of failures to agree with him—viz., that the minister should live on the Manor, he withdrew, and the churches of Claverack and Kinderhook, which were to unite in the call, alone called him. He was installed by his brother, Peter, August 1, 1727.

He seemed to think it necessary and took great pains to display his ordination certificate by recording it in the records of every church he served; but the condemnation of the Classis followed him everywhere, and although he served for eight years with great acceptance and fruitfulness at Kinderhook and was loyally supported in his appeal to the Classis to recognize him, he had trouble everywhere he went and was finally silenced as a preacher.

After he left in 1735, the church was without a pastor for twenty years. The oversight reverted to Peter Van Driessen until he left Albany, when Rev. Cornelius Van Schie, his successor, acted as stated supply, evidently visiting them once a month at a stipend of four pounds New York currency.

For nine years following 1735, Arent Van Dyck was engaged as reader and was followed for the next five years by Anthony Quakinbouss. In 1752, a call was extended to Ferdinand Frelinghuysen, a brother of Theodore Frelinghuysen at Albany; but on his way over from Holland he died of small-pox and was "laid at rest in the Lord at sea," June 11, 1753. A funeral service was held at Kinderhook and the credentials of his ordination were read before the congregation by his brother, August 5, 1753.

Johannes Casparus Freyenmoet became pastor in connection with Claverack and Livingston Manor in 1756. He gave one-third of his time to each church. This combination continued until 1770 when he withdrew from the other churches and served Kinderhook in connection with Schodack until 1777. He died in 1778 and was buried near the church in which he had preached for twenty-one years, and later was moved under the present church, the site of which was formerly a private burying ground.

A complete copy of his call is recorded in the minutes of the Consistory; it was signed by the Elders and Deacons of the three churches. Those from Kinderhook were: Elders, Abraham Van Alstyne, Johannes Goes, Cornelius Van Alen; Deacons, Andries Huyck, Johannes Van Valkenburgh, Pieter Van Buren.

Among the requirements stipulated are the following: "His Reverence shall serve the three congregations by turns in succession, so that each one shall have an equal amount of service. He shall preach twice on every Lord's Day (excepting in winter, only once these days); before noon a selected text from God's holy

word, and in the afternoon according to the teachings of the Heidelberg Catechism, and catechise therefrom after the sermon, unless the overseers consider something else more edifying. Catechism shall also be held on Mondays in the place where the service has been held the day before. And lastly, his Reverence shall not go outside of the congregation to preach on a Sunday or at any other time allotted for preaching, without the consent of the consistory; whereupon the congregation consenting thereto shall then lose their turn." His residence was in Claverack and the church there was responsible for its maintenance. The other churches were to provide the Domine with suitable accommodations at the inn for the time that it was his turn to preach there.

On accepting the call he signed his name under which he wrote his age, "Aet. 35," a peculiarity of his which he consistently practiced each time he signed his name.

This triple arrangement was not quite satisfactory to Kinderhook and so in 1759 the consistory found it proper, and resolved to call as reader in their church, Hendrick Van Dyck who was "to read from good authors approved by our church, twice every Lord's Day during the summer months, and once during the six winter months; also serve as singer as often as services are held." Then on April 24, 1770, the record reveals that even this service of a reader did not satisfy their need. They felt the need of more than one-third of a pastor's services on account of the ever increasing congregation. Whether this was the whole reason or not a change was made cancelling their agreement with Claverack and Livingston Manor and uniting with the church at Schodack in a call on Domine Freyenmoet. He had served these three churches for fourteen years and had endeared himself especially to the Kinderhook people. He accepted the call. Under this agreement, Kinderhook was to have two thirds of his time; preaching there on two successive Sundays and at Schodack on the third. The parsonage was to be located at Kinderhook and maintained by that congregation alone for the privilege of having the pastor living there. Schodack was to provide suitable entertainment and they were to "bring him from and take him back to his home in the most comforable manner either by horse, chaise, wagon, or sleigh." He was then aged forty-nine. This happy union continued until his death in 1778.

Claverack, 1716

The story of Claverack is very much the same as that of Kinderhook. The number of inhabitants was not larger than in the Kinderhook section, if as large, in 1716. Says Dr. F. N. Zabriskie, who wrote its history in 1867, "The inhabitants of the region included in the present towns of Claverack, Hudson, Hillsdale, with parts of Ghent, Stockport and Greenport, from which the Claverack congregation was afterward drawn, comprised less than two hundred and fifty souls, slaves included." The people received the ministrations of the Albany pastors and they had the Comforters of the Sick and the voorlesers and tuners of the Psalms. What services were held were evidently at rare intervals. Domine Peter Van Driessen, with his customary zeal, seems to have effected some sort of organization in 1716 which is the accepted date, but Dr. Zabriskie expresses the opinion that "it must have been quite an informal one" and "although mention is made of an 'acting consistory,' their acts appear to have been but few, at least were not recorded in any book that has come down to us." The statement appears on the church record that "the Reformed Church of Claverack was organized in 1726-27."

In that year the first building was erected near the spot where the Court House was afterward built. "There were twenty-six pews in it, six of them being long pews ranged all around the walls and occupied by the men, and the twenty others, mostly facing the pulpit, occupied by the women. The pulpit was reached by a ladder." The church was dedicated February 7, 1927, by Domine Peter Van Driessen of Albany. The second building, which is still in use and in excellent condition, was dedicated on November 8, 1767 by Domine Freyenmoet, then pastor, who preached the sermon.

The one hundredth anniversary of the dedication of the church was elaborately celebrated in 1867 when Dr. F. N. Zabriskie delivered the historical address and Rev. Elbert S. Porter gave the "Social History of Claverack." The description of the church and those who worshipped in it now one hundred and sixty years ago, as given by Dr. Zabriskie, is worthy of more than passing notice and we take the liberty of quoting it in part: "The throngs of former worshippers in their quaint attire come winding over

the hills and valleys in their plain and springless but capacious wagons, to occupy the high straight-backed pews. The women in summer with their mob caps and white muslin neckerchiefs modestly folded over their breasts, or, in winter, with their stuffed cloaks and ponderous bonnets and foot stoves replenished at the parsonage fire, and the men, with their suits of home-spun, their broad hats and knee breetches and ruffled shirts and buckles on throat and shoon; and a goodly array of children, all baptized and all brought to church, and young and old alike speaking in a foreign tongue which would be utterly unintelligible to nine out of ten of us to-day.

And now the tinkling bell has ceased its clatter in the little old belfry, the neighborly gossip around its door is over, and the congregation is seated decently and in order, the Elders and Deacons at the right and left of the pulpit, the Van Rensselaer of the day, in his elevated and canopied pew, among his army of lease holders. The men are ranged around the walls, and the women in orderly rows in the center. Above their heads is a wooden ceiling with prodigious rafters. The walls are plastered and meant to be white. The wood work is painted blue. The pews differ in shape and size about as much as their occupants. The pulpit stands at the north end, is painted blue as if to indicate its celestial origin, shaped like a wine glass and surmounted by a sounding board on which Holiness to the Lord is appropriately inscribed. There is no occupant yet in the pulpit but underneath sits the voorleser (we will suppose William Van Ness who held the office for thirty-three years, or Stephen Fonda, or William Ten Broek, or still later, Robert Van Deusen). He begins the service by reading the scriptures including the commandments. Then he gives out a Psalm and, in old fashioned though not unpleasing style of simple music, leads the tune for his choir (who are, as they should be, the whole congregation.) All this in Dutch, of course. During the singing the Domine enters. We will suppose it to be Domine Gebhard. He advances up the aisle bowing to right and left after the old German custom, and pausing a moment at the bottom step of the pulpit to reverently hold his hat before his eyes and offer prayer. As he rises to conduct the service we catch a sight of his cheerful face, white cravat, and baffy, and soon, with a clear voice and animated gesticulation he begins his sound and pious discourse in the Low

Dutch or German as the case may be. Though not lengthy for the period, our taste would doubtless cut it down to one-half its duration." We of the present day of short sermons would more likely cut it down to one-third.

The first pastor was Johannes Van Driessen who was installed August 1, 1727, in connection with Kinderhook and Livingston Manor. It would seem as though Robert Livingston won out in his determination to have the minister live at the Manor, because it is nowhere shown that he resided either at Claverack or Kinderhook; and it is in the Kinderhook records that he moved into the parsonage at that place in 1729, where he resided until 1735.

For twenty-eight years after he left, the church was without a settled pastor. During that time the Coetus and Conferentie controversy was waged; the Coetus party being determined to break away from the domination of the Classis of Amsterdam and do away with the burdensome necessity of sending their young men to Holland for ordination and referring every ecclesiastical question to them for settlement. Exasperating delays and apparent indifference to appeals for ministers, and narrow and bigoted acts on the part of the Classis stirred up the more aggressive element to endeavor to form an ecclesiastical assembly independent of Holland. This was the Coetus. A more conservative group, who treasured the old traditions and thought it disloyal to break away from the home church, were called the Conferentie. Feeling ran high and clouded the better judgment of both parties. The churches in this section sided with the Conferentie or conservative party and would have nothing to do with the Coetus.

There seems to be a strange incongruity in the fact that while for one hundred years the Claverack church, of mixed Dutch and Palatine Germans, refused to recognize the word, Dutch, calling themselves the Reformed Church of Claverack, they should still hold so tenaciously to the conservative party and thus hinder themselves from securing a pastor; whereas the Coetus party was growing in number of young ministers while the Conferentie had but very few. They were eventually forced to accept the side they had opposed. Meanwhile they were supplied by pastors of nearby churches.

Then in 1756 Rev. Johannes Casparus Freyenmoet, who had been sent to Holland and received regular ordination and was an

ardent supporter of the Conferentie, was installed as pastor of the three churches as described under Kinderhook. His pastorate was most successful, having received during the fourteen years he remained there two hundred and fifty four members. It was during his pastorate that the second church building was erected.

After Domine Freyenmoet left them to continue with Kinderhook and Schodack, there was a vacancy of about six years when Rev. Gerhard Daniel Cock, of Germantown, frequently supplied for them. Finally in 1776 on July fourth Rev. John G. Gebhard became pastor and led them into green pastures and beside still waters.

Livingston Manor, 1700

This church had its beginning in a way very similar to Kinderhook and Claverack. Robert Livingston, the Patroon, does not appear to have been very successful in colonizing his Manor. According to the author of the "History of Columbia County," the settlement of the Manor began soon after the last grant was made in 1686, but for many years there was slow and unimportant growth. He states that in 1714 there were but three houses in the present town of Livingston—the Manor House, Whitbeck's and Brusie's, in the neighborhood of Glencoe Mills.

Albany ministers visited the Manor occasionally and Corwin's Manual lists the church as existing from 1700 to 1716. There was evidently no house of worship until 1722, when, as the result of a petition by Mr. Livingston to Governor Burnet in 1721, for permission to collect money with which to build a Dutch Reformed Church, which was granted, a building was erected and a church formally organized, which is now known as the

Linlithgo Reformed Church at Livingston, 1722

The name Livingston Manor Church clung to Linlithgo for a great many years, certainly until 1756 as shown by the Kinderhook records.

In 1702 Paulus Van Vleck, previously mentioned, appears to have dwelt there and probably acted as voorleser; and Peter Van Driessen certainly preached there for ten or fifteen years and presided at a consistory meeting as late as 1734.

The building was first occupied for public worship January 13, 1722, by Peter Van Driessen. "The house was a plain but very substantial frame and stood on the site now occupied by the Livingston Memorial Chapel which was established in 1870 and beneath which is the Livingston family vault which holds the remains of Robert (died 1728) and Alida Schuyler, his wife, and eight generations of his descendants. The original Linlithgo church building was moved in 1815 to Johnstown, named after John Livingston, and now Livingston.

Linlithgo did not secure a pastor until 1756, when Domine Freyenmoet assumed charge in connection with Kinderhook and Claverack. He remained with them fourteen years when, as stated in our sketch of Claverack, he relinquished his position in favor of Kinderhook and Schodack.

Germantown, 1728

The Palatine Germans, sent over by the Queen in 1709, were located on the Livingston Manor where they were employed in making tar from the pine trees in the wilderness. The enterprise was a failure, and these people suffered great hardships. They were quartered at first in rude shacks which were mere temporary encampments; hence the name "The Camp." Most of these poor people moved to Schoharie but those who remained, about sixty-three families, settled on the six thousand acres before mentioned, and Germantown was the name attached to that section.

Peter Van Driessen seems to have been thorough in his attention to unchurched communities, for he was instrumental in organizing a church there in 1728. His brother John served it in connection with Livingston Manor, Kinderhook and Claverack and was accredited as its first pastor. But for many years it had no ecclesiastical connection.

The original corporate name of the organization was "The German Reformed Sanctity Church", and this was strictly the legal title until at least 1878, and may be still.

The site of the first house of worship is said to have been about a fourth of a mile from the river, and was erected about 1728. It stood in the neighborhood of the early Palatine settlement, and a

few scattered monuments are all that remain of the burial ground; they show where the church stood.

The present church is located about one-half mile from the village of Germantown, which is a pleasantly situated village about a mile from the station.

The early records are in German and, though well preserved, are not easily translated.

The record of baptisms beginning in 1729 is complete up to the present. "In early times nearly the whole congregation were careful to present their children for baptism and many kept no other family record than the entry on the church book. Here, then, is stored away the family history of the pioneers."

The list of pastors is not at all complete because the church was for so many years an independent body and its ministers were not recorded in the published list of any denomination. From 1728 to 1800 we have the names of only John Van Driessen and Gerhard D. Cock.

Ancram, 1746

Ancram was in the far eastern section of Livingston Manor, and was named after Ancram, in Scotland, the native town of the Livingston family. It is claimed that the first settlers were Dutch, but that no general settlement was made until the Scotch people settled in the central part of the town and gave it a name which clung to it until very recently, "Scotchtown". In the village of Ancram was located the Livingston mansion. The church is listed in Corwin's Manual as dating from 1746 and was, no doubt, ministered to by Claverack and other ministers. Rev. John H. Livingston supplied it from 1779 to 1781, and after 1784, when Rev. Nicholas Lansing ended his labors there, it seems to have ended its labors also; or perhaps it was merged into the Gallatin church.

Gallatin, 1746

Gallatin was also a part of Livingston Manor. The Reformed Church of Gallatin was established in 1746. It was first known as the "Stissing" Church named from the mountain toward the south of it. Then it was Ancram and later Greenbush. Now it is the Reformed Church of Gallatin at Pine Plains, Dutchess

County. The name by which it is still known locally is the "Vedder Church"; Domine Herman Vedder was pastor for sixty-one years beginning in 1803.

The earliest records are those of baptisms in 1748. In 1756 we find the beginning of the list of elders and deacons. Membership lists go back as far as 1752. Rev. J. C. Freyenmoet, while pastor at Claverack, supplied the pulpit from 1759 to 1766.

There was a grant of land by the Livingstons for a farm, for the use of the domine, not far from the location of the church. The original building was on the opposite side of the highway from the present edifice, and was in all probability built about the year 1748. It was a square frame structure with a square or "hip" roof. The pulpit was of the barrel shape then in vogue and was furnished with a huge sounding board.

There is no record of men sent into the ministry except from the parsonage; but an endowment of $25,000, "The Angelina Silvernail Fund," is working all the time at New Brunswick to fit young men for the ministry. Fourteen churches are now serving the territory originally covered by this church.

Taghkanic, now West Copake, 1758

Taghkanic is the name of a township which once formed part of the Livingston Manor and was divided in 1824 into Taghkanic and Copake. The general settlement of this part of the Manor did not take place until about 1750, and those who came were mostly Dutch and German, who leased farm lands from the Livingstons. The Taghkanic Church must have been located in the eastern part of Taghkanic, which was afterward included in the Copake section; and the church, being in the western part, probably changed its name accordingly. There is no account of any other Reformed church in this vicinity. It was one of the offshoots of the Gallatin church.

As the "West Copake Church" it has continued until the present. It was supplied by Rev. John G. Gebhard from Claverack during the years 1777-9.

Hillsdale, or Krum, 1769

This church was located in the old lower Van Rensselaer Manor bordering on the Livingston Manor. Martin Krum, from

Germany, settled at Hillsdale about the year 1745. The place was then known as "Nobletown". He bought eight hundred acres of the Van Rensselaer Manor which were later divided into several farms. The inhabitants of the surrounding country were connected with the Claverack Church, and in 1769 a serious disruption in the otherwise peaceful life of that church occurred on account of the building of the Krum or, as later known, the Hillsdale Church. The people in the Krum section found themselves numerous enough to have a meeting place for themselves; hence, their action. The Claverack church felt aggrieved because the withdrawal of such a number of supporters left them with too great a burden to support a pastor on such conditions as they desired. This Hillsdale or Krum church was an independent organization and continued for many years as a joint congregation of Reformed and Lutheran. It was called "The Reformed Lutheran Unity Church." Some time subsequent to 1843, it became merged in the church at Mellenville.

First Ghent, 1775

The church at Ghent the formation of which was agitated in the years immediately preceding the Revolution thus just comes within the circle encompassing the period of this study.

From the address of Dr. John B. Drury at the centennial celebration of the building of the Claverack Church held in 1867, we get the following information. "The First Reformed Church of Ghent (formerly Squampamack) originated only eight years after the erection of the Claverack church. The rebuilding of the parent church seems to have animated the members of the northeastern part of the congregation to undertake the erection of a 'meeting-house' in their own neighborhood, which undertaking would appear to have been accomplished during the year 1774. In the spring of 1775, just as the first guns of the Revolutionary struggle were being fired, the Dutch settlers on the Squampamack Flats met in their new meeting-house to organize themselves into a church by electing their first consistory."

The old church book, bound in vellum and still in evidence, states that on the 18th. of March 1775 the first consistory was installed and the first sermon preached in the new church by Domine Gerhard Daniel Cock, preacher at the Camp (Germantown) and

Rhinebeck. The new enterprise was acceptable to the Claverack church, and the two consistories met on March 18th. in the presence of Domine Cock, and agreed on certain articles regulating the relation of the churches to each other. The consistory of the Squampamack church were; Elders, Zacharias Kernreich, Lauwerence Hogeboom; Deacons, Johannes Hogeboom, Junior and John Moedt. Subsequent to this a call was sent to Domine John G. Gebhard to preach and administer the sacraments there in connection with his duties in Claverack. This was on October 17, 1782.

Between 1775 and 1816 about three hundred infants were baptized; and from 1775 to 1790, the date of the last record under this head, forty-six were reported as received into the fellowship of the church.

The churches of Second Ghent and Chatham were formed out of the constituency of this church in 1843.

Schagticoke, 1707

Two churches in Rensselaer County are to be included in our study. The one is the Church of Schagticoke located near Waterford and in the Classis of Saratoga. It was established in 1707. It was never a strong organization and yet has maintained its services to the community for over two hundred years until now. But for several years past it has been gradually growing weaker until it seems to be at the vanishing point.

Schodack, 1756

About five miles west from Kinderhook is the Reformed Church of Schodack, called locally "the Muitzeskill Church." It was founded in 1756. Rev. John C. Freyenmoet became pastor in connection with Kinderhook in 1770 and remained in that relation until 1777 when he was obliged to relinquish his office. He died in 1778.

Many more interesting details of all these churches could be told in connection with their later years but we have endeavored to keep within the period of colonial times, and we believe that we have given a faithful and accurate presentation of the conditions leading up to, and the formation and progress of the churches included within the survey.

Authorities referred to: "History of Columbia County, New York," by Captain Franklin Ellis; Minutes of the Kinderhook Reformed Church; "A History of Old Kinderhook," by Rev. E. A. Collier, D.D.; "Claverack Centennial, 1867"; "Ecclesiastical Records of the State of New York"; "Corwin's Manual"; and pastors of existing churches interested.

THE CHURCH IN DUTCHESS COUNTY

By

Wm. Bancroft Hill

IN 1710, when Domine Petrus Vas began his long and fruitful pastorate at Kingston, Poughkeepsie was little more than a hamlet grown up recently around a sawmill and a blacksmith shop; and Fishkill, "two and a half Dutch miles" to the south, was even smaller. Occasionally a minister sailing the Hudson between New York and Albany may have visited them, and the ministers at Kingston and the Huguenot settlement at New Paltz may have crossed the river to bring spiritual comfort for those who craved it. But not until energetic Petrus Vas, full of real missionary zeal, took them under his care, were they really the charge of any church. He was an organizer; and after he had organized a church in the German settlement at Rhinebeck, he proceeded to do the same in the two Dutch settlements at Poughkeepsie and Fishkill the following year. The exact date for Poughkeepsie was Oct. 10, 1716. Whether the domine pushed on over the two and a half Dutch miles to Fishkill that same day, and organized the church there, we do not know; but the two churches can rightly claim to be twins.

Doubtless it was the incitement and encouragement of Vas that in the following year led Poughkeepsie to undertake a church edifice. This was completed by 1723; it was probably built of stone with a small tower and spire crowned with a Petrine cock, and it contained thirty-six pews besides the three on either side of the pulpit. A highly creditable achievement for the little community, especially as they had to do it without a grant from the Church Building Fund.

Fishkill was less able to build a church, and did not undertake it until 1731. Even then the officers had to seek outside aid, and

they sent a petition to His Excellency, John Montgomerie, Esq., Governor of the Province, stating that "the members of the congregation, being in daily expectation of a minister from Holland, have agreed among themselves to erect and build a convenient church for the public worship of God nigh the said Fish Creek but, finding that the said building will be very chargeable, they most humbly pray for license to be granted to collect, gather and receive the benevolence and free gift of all such inhabitants of the Province as shall be willing to contribute somewhat toward the erecting and building such church." How much money was contributed from abroad and at home, we do not know, nor when the building was completed; but we find that five years later Fishkill had a church built of stone with portholes in the walls and a small cupola in which a bell was hung.

Building a church was an easy task compared with finding a minister to occupy the pulpit. The supply of Dutch domines in America was far below the demand; and to import one from Holland was, as we shall repeatedly see, a slow, difficult and expensive undertaking. For fifteen years the two churches had to rely upon a voorleser for the regular Sunday services, and upon occasional visits from Domine Vas, Domine Johannes van Driessen of Kinderhook and other ordained ministers for the sacraments. However, in 1730 they sent a long and carefully elaborated "Power of Attorney Call" to four very reverend ministers in Holland, authorizing them to seek out and send a minister, "married or unmarried and not more than thirty-two years old." This call, which was moderated by Rev. Vincentius Antonides who had to come from Flatbush for that purpose, gives so lively a picture of conditions and requirements that parts of it should be quoted. It states that "the congregations of Poughkeepsie and the Fishkill (lying along the North River on the east side, the southernmost part consisting of the Fishkill, about twelve, and the northernmost of Poughkeepsie, sixteen Dutch miles from New York) are, under God's providence, so increased that they constitute a reasonable number of church members—howbeit, still very small in numbers, particularly at the Fishkill—who on each Lord's Day attend the public worship of God under the reading of a sermon, etc., hitherto established at either village, while one and another neighboring Low Dutch Reformed minister, thereto invited by us at

certain times of the year, administer the Holy Sacraments." It lays down in minute detail the services they expect from the man who shall be sent them:

"The preacher who through you, Rev. Sirs, shall thus be called for our congregations shall, health permitting,

1st. On each Lord's Day preach twice, and in the afternoon treat a catechetical subject according to the Heidelberg Catechism.

2d. His Reverence shall on the first Sunday preach at Poughkeepsie and on the next at the Fishkill, and so shall continue by turns. N.B. The two churches are situated about two and a half Dutch miles from each other.

3d. In the winter time, from the first Sunday in November to the first Sunday in March, on account of the wide dispersion of the people and their dwellings, there shall be preaching only once on each Lord's Day; and, also, according to custom, on the first and second days of Christmas time, likewise on the New Year and Ascension Day and on Easter and Whitsunday.

4th. At least six months in the year his Reverence shall every week catechise in the neighborhood in which there was preaching on Sundays, at such time and place as may be most agreeable to him.

5th. The Lord's Supper shall be administered four times a year equally for both congregations, to wit, twice in Poughkeepsie and twice in Fishkill, or oftener as the Consistories and the preacher may deem advisable.

6th. The preparatory service is as often to be held on Thursdays before the Lord's Supper, and the Thanksgiving service in the afternoons following the mornings on which the Lord's Supper shall be administered.

7th. The pastoral visiting shall be attended to at least twice a year, once for each village, at the most suitable time decreed by the Consistories."

In return for all these services they "promise his Reverence:

1st. The sum of seventy pounds New York money each year for the first five successive years, and then from the sixth year eighty pounds New York money a year.

2d. These sums shall be paid to his Reverence during his faithful ministry among us by the Elders and Deacons or their order, the just half to be promptly paid each half year.

3d. The time of his salary shall begin with the lifting of the anchor of the ship on which he shall sail hither from Amsterdam.

4th. Furthermore, his Reverence with his family shall also enjoy free passage.

5th. He shall reside either in Poughkeepsie or in Fishkill or thereabouts as shall be found most fit and to his best satisfaction; and in such place the congregations shall at the first opportunity build for him a suitable dwelling, and from time to time keep it in good repair.

6th. The congregation with whom he chooses to live shall furnish him with sufficient firewood for summer and winter from year to year, to be piled by his house.

7th. The congregations shall at his coming present him with a suitable horse, bridle and saddle; but afterwards he shall provide himself with a horse for all necessary going about in his ministry among his people. Therefore shall the congregations present his Reverence from year to year three pounds in additional money, three morgens of pasture, also a garden in suitable fence, and at the first opportunity shall plant an orchard with a hundred fruit trees.

8th. Also, whenever he preaches or renders any other service in that portion where he is not residing, he shall be provided with free lodging and board for the time being."

The four very reverend clergymen in Holland, moving slowly but effectively as such weighty bodies do, report the next year the procuring of "the Reverend, godly and learned Heer Cornelius Van Schie, who in the fear of the Lord having accepted the call was thereupon examined with great credit at a meeting of Classis held at Amsterdam on this 4th of June, and on the same day was installed into the holy ministry for your congregations." He sailed at once, and arrived in New York exactly three months later. Rev. Gualtherus Du Bois of the Collegiate church met him in New York and, escorting him to Poughkeepsie, introduced him to his future flock. There is still preserved the bill for expenses which the churches had promised to pay.

	£	s	d
1. To the Classis of Amsterdam and the authorized sirs preachers	12	10	0
2. Expenses from Delft to Amsterdam	1	10	0
3. 30 days in Amsterdam making ready myself and wife and waiting for a ship to go—each day spent 13 shilling and 4 pence	20	0	0
4. Cost of bringing my goods on board and the Custom House	1	0	0
5. Spent at Dover	4	0	0
	39	0	0
To Captain Laurens paid for passage of Domine Van Schie and his wife	32	0	0
To the same Captain for fresh provisions laid in in England to eat on the voyage	2	19	6
To the passage from New York to Poughkeepsie for the preacher and his company	2	19	0
TOTAL	76	18	6

This was a heavy sum for the young churches—more than a year's salary; and in meeting it they had to have help from "the Albany people." The domine chose to live in Poughkeepsie, possibly because Fishkill had not yet built its church; and the next year the two congregations united in providing him with a parsonage "forty-five feet long and twenty-seven broad, having three rooms and a study upstairs, a large cellar under the house, a well with good water, a garden and an orchard planted with a hundred fruit trees." Also, a horse was bought for him, and the record tells us that it was brown in color and cost four pounds, ten shillings.

With such a home and horse the young domine, it would seem, might be well content. But the salary was very small, less than the wages of a day laborer; for we notice that when the church was being built, a day's work was reckoned at six guilders or New York shillings; the domine's seventy pounds, therefore, would equal only 233 days work. Probably his frugal parishioners reckoned the parsonage and perquisites to equal the wages of the balance of the year. Then, too, the hardships of his work must have been trying to a man who had grown up in the comforts of Holland. He complains that the long journeys wear out his clothes very fast, and probably, also, that these journeys on horseback between Poughkeepsie and Fishkill are fearfully lonely; for in their call to the next minister the consistories take pains to state that in his going from the one place to the other "his Reverence shall seldom be without company." In that same sec-

ond call they agree that "in case any dispute should arise between the preacher and the consistories, one or more orthodox ministers of these provinces shall be selected to act as referees; and to their decision, subject to the approval of the most Rev. Classis of Amsterdam, the matter or matters shall be wholly referred." This makes us suspect that the ideas and wishes of the young man from Holland sometimes conflicted with those of the doughty consistorymen who had been in sole control so many years. Be that as it may, when there came a call from Albany, May 11, 1733, for Van Schie to become the colleague of Domine Van Driessen, it was promptly accepted; and the remainder of his life was spent in service of that church.

The two churches, being thus left pastorless, began a second long search for a pastor. First they sent another power of attorney call to the ministers in Holland. No reply came, though they followed it up later by a letter increasing the promised salary to one hundred pounds which, they say, "is more than is received by many preachers in these parts." Then they turned to Germany, and asked some clergymen there to send them a pastor, stipulating that if he were unable to preach in the Low Dutch language, he should undertake to do so in one year, if possible. This brought no results. Then Fishkill, acting by itself, sent in 1742 a call to John Caspar Fryenmoet, a young Swiss scarcely of age but of marked talent and piety, who was ministering at Port Jervis and vicinity. As there was question about his ordination, the call insisted that he should be regularly ordained before coming to Fishkill. It was declined.

For more than twelve years they were without a pastor; nor is this surprising. Holland was almost the only source of supply, and ministers came from Holland very reluctantly. As Dr. Van Gieson (whose History of the Church of Poughkeepsie is my chief authority) points out, "The country was mostly a wilderness, the settlements were few and far between, and even in the settlements the people and their dwellings were widely dispersed; the people were poor, the streams were unbridged, the roads were lonely bridle paths through silent forests. New York was then in time five times as far from Amsterdam as our missionaries in Japan are now from New York. No wonder it was not easy to find a Dutch minister, comfortably settled in Holland, who would be

willing to go so far from home, and to exchange the comforts of a refined civilization for the hardships of an untamed wilderness."

Despite the failure of their previous efforts, the two consistories with real Dutch persistency sent another call to Holland, placing it this time in the hands of one minister and three laymen with the hope, perhaps, that thus it would receive a more business-like treatment. After waiting a year they learned that their agents had secured Benjamin Meynema (also spelled Meinema and Meenema), a minister forty years of age, then laboring in the Classis of Dokkum. He arrived in Poughkeepsie about December 1745, where he found a people who kept strictly to the letter of their agreement with him, but refused to go one inch beyond. One of his first requests was that his salary be paid half-yearly instead of yearly. This was unanimously refused—the call had said yearly. Later on he enquires whether he might be reimbursed for any expense in riding to the church or from the church on account of storm, high water and necessity of being helped through the creek; granted, "since the call assigns that to him." One request fills us with surprise, "whether he and his horse ought not to be provided with meat, drink and fodder while he was engaged in pastoral visiting?" Did his parishioners class him with John the Baptist? The request is answered, "Resolved that the consistory who go around with him shall demand these for his Reverence." Evidently the domine was not a guest whose coming opened all hearts and cupboards. A later report on his ministry charges him with lack of "loveable and friendly conversation and intercourse with people," and says this was "the first, leading cause of the rupture between him and his congregation." This rupture developed into "grievous quarrels and dissensions." The minutes of Coetus in 1749 indicate that a dispute between him and his consistories had been referred to it for settlement; and again in 1754 the same body appoints a committee "to bring the congregation and the Domine to peace and love and harmony for their common welfare, and in case Dom. Meinema should refuse (which may God forbid!) to appear before the committee, and thus contemn it, then the committee is authorized to enquire into the charges against him, and to deal with him ecclesiastically according to the circumstances, even to his suspension from the ministerial office." The end of the strife is indicated by a paper,

dated Dec. 23, 1756, and signed "Benjamin Meynema, gemitteered predikant" (dismissed minister) in which he acknowledges the receipt of £310 in full of all demands, and declares his voluntary resignation from the two churches. This sum is equal to three years' salary; but whether it was for past labors or against future ones we do not know. Apparently he continued to make his home in Fishkill until his death in 1761, for his body lies there in the old churchyard.

New communities were springing up further back from the river, and the spiritual wants of their Dutch people were ministered to by the church of Poughkeepsie and still more by Fishkill. This was true even during the two pastorless years that followed. A church was organized at Hopewell in 1757, and at New Hackensack in 1758; and there were preaching places at Fishkill Ferry and the Clove. Domine Fryenmoet, who had once been called by Fishkill and was now pastor of the churches at Claverack, Kinderhook and Livingston, seems to have exercised oversight and guidance during these years. But it was not with his approval that a call was extended, Nov. 28, 1758 to Jacobus Van Nist whom in a letter to Amsterdam he describes as "a poorly educated Coetus youth." The great battle between Coetus and Conferentie was now at its height, and was dividing churches everywhere. Fryenmoet was Conferentie but the majority of the two consistories were Coetus; and in calling Van Nist, who was then a candidate for the ministry, they expressly stipulated that "he shall allow himself to be examined for licensure and ordained by the assembly of ministers and elders known by the name of The Reverend Coetus of New York and New Jersey." Rev. Jacobus Rutsen Hardenbergh of Raritan, who had recently been licensed and installed by the same reverend body, moderated the call. The young minister, only twenty-three, had little opportunity for healing divisions, if he were so disposed; he died April 10, 1761, and was buried beneath the pulpit of the Fishkill church. We may place to his credit, however, the fact that in 1760 Poughkeepsie began the erection of its second church building, much larger than the first.

The Conferentie party now made a strong effort to gain control. Fryenmoet was their leader. He says, "They addressed themselves to me to take the service now and then among them,

which I accepted, first in the congregations of New Hackensack and Hopewell which were peaceful because their consistories did not belong to the Coetus; and then at Fishkill but there with consent of the consistory. I have been forbidden the Church at Poughkeepsie because I am not a preacher of the Coetus." He induced them to send a call to "Dr. Blaeuw, Minister at the Gansegat" of whom Dr. Corwin says: "He appears to have been a troublesome man of the Conferentie party, invading the congregations of others, accepting calls from the disaffected, and illlegally administering the ordinances to them." In this instance he hesitated to accept the call because it came, not from a consistory, but from subordinate members of the congregation. Thereupon Fryenmoet organized a Conferentie consistory in each church, only to have Blaeuw decline with thanks.

Meanwhile the old consistories, Dec. 11, 1763, called another licentiate, Henricus Schoonmaker. The full stamp of the Coetus was upon this young man, for he was a student of the famous John Henry Goetschius, and the call was moderated by Johannes Mauritius Goetschius, his brother, then at New Paltz. When the day came for his ordination at Poughkeepsie, the Conferentie party took possession of the church, barred the doors, and refused admission to the candidate and the committee arriving to ordain him. His supporters were not to be thus outwitted. Under a large tree in front of the church they placed a wagon, and on this Dr. J. H. Goetschius preached the sermon, and the committee laid ordaining hands upon the candidate. Among the spectators was a Poughkeepsie young man, just graduated from Yale and beginning the study of law, John H. Livingston. He said to one of the elders, "Thank God, though they have succeeded in excluding him from the church, they have not succeeded in preventing his ordination." We may well believe that this scene had something to do with his later decision to turn from the law to the ministry and devote himself to bringing back harmony into the sadly discordant denomination.

The next October Fryenmoet sent a letter to the Classis of Amsterdam, setting forth at great length the obstinacy and wickedness of the Coetus consistories, and enclosing a call from the consistories he had ordained which they should give to some man "who being like Apollos mighty in the Scripture, can stop the

mouths of adversaries," but who, he warns them, must not be "another Meinema." In answer to this there came in 1765 Rev. Isaac Rysdyck. Thus the two churches now each had two consistories and two ministers, one born in America, the other in Holland, belonging to warring parties. The ecclesiastical weather prediction for this region would be, severe storms with much thunder and lightning. Fortunately the two pastors proved to be men of kindly disposition, eager to promote peace in their churches and in the denomination. They arranged that when one preached in Poughkeepsie, the other would preach in Fishkill, each having, of course, only the members of his own party as audience. In this way they sought to have the brethren dwell in unity by not dwelling together. As Hopewell and New Hackensack were wholly of the Conferentie, Dr. Rysdyck had sole charge of them. At first we hear of trouble—doors of the church broken open at Fishkill, and the men of the congregation sitting with clubs to repel possible invaders; but presently the struggle passed from the open warfare to armed neutrality and then to Christian forbearance.

Domine Schoonmaker was said to have been in his time the most eloquent preacher in the Dutch language in this country. But there was a growing demand for English, and his command of that language was very imperfect. Accordingly in 1774 he resigned to accept a pastorate at Aquackanonck where his favorite language still flourished. Shortly before this, in 1772, Dr. Rysdyck presented to Synod a call made upon him in the congregation of Fishkill, being an addition to his former call in that place, to serve the congregation of Fishkill in the use alternately of the English and Dutch languages." This was the first step towards dissolving his pastoral relations with Poughkeepsie, and becoming sole pastor of Fishkill where a parsonage had been built for him soon after his arrival. The second step was his resignation and dismissal from Poughkeepsie the following year, November, 1773. The two churches were now large enough each to support a minister; the Coetus-Conferentie strife was over, though a little later Solomon Froeligh would attempt to stir it up again in Fishkill; so with mutual goodwill the union which had continued for nearly sixty years was dissolved. Hopewell and New Hackensack, of course, continued to be in the care of Dr. Rys-

dyck. He was a man of great ability and learning. "He wrote in Greek, but especially in Latin, with as much facility as in his native Dutch; and in the University of Gröningen he was as familiar with Hebrew as with his mother tongue. But, great as were his attainments in the sacred and profane classics, his theological readings and attainments were no less extensive and accurate. His sermons were specimens of the analytical form of discussion. The body of them were judicious and masterly dissertations, and the applications were practical and full of affectionate consolations, warnings and reprovings" (Brownlee). For many years in addition to his pastoral work he conducted what was the first classical academy in Dutchess County; and such was its high reputation that General Synod in 1772 recommends it to students desirous of being prepared for the holy ministry as one of the places "best calculated to secure a learned education." After his day it was removed to Poughkeepsie. Dr. Kip in his Historical Discourse says: "Mr. Rysdyck is described as of commanding personal appearance; in his manners an old-time gentleman. According to the custom of those days he usually rode on horseback, wearing a cocked hat and white flowing wig, with the customary clerical dress. On the Sabbath he rode up to the church door where the sexton was waiting to take his horse, and dismounting would pass into the church, and kneel in silent prayer at the foot of the pulpit." His pastorate continued until near his death in 1790; during his last days he resided at New Hackensack, and he was buried beneath the pulpit of that church. The Classis of Amsterdam may have treated its American churches shabbily by sending over such a one as Meynema who, they must have known, would cause trouble anywhere; but they made an honorable amends by the gift of Rysdyck.

The annals we have been studying are very similar to those of the other churches of our denomination through the same period. They show (to quote Dr. Van Gieson) that "although Dutch blood is ordinarily cool, it can get hot; and when it does get hot, it is apt to get very hot, and to stay hot a long time. But they show, also, the spirit of the people: their courageous hopefulness which makes them confident that their numbers and resources will increase; their true Dutch persistency, in which they seek for a pastor first in Holland and then in Germany and then

in America and then in Holland again, and keep on seeking until the pastor is found; their carefulness, in which they define just what they expect from their pastor and what he may expect in return; their great regard for him, manifested by hands outstretched in welcome; their sturdy independence, for, as much as they respect their pastor, he is to be no lord over God's heritage, and on occasion they can unanimously refuse his request. Above all do we see their love for the Church and its ordinances and the word of the gospel, which constrains them to pray and strive and tax themselves to the utmost of their ability in order that they and their children may enjoy the preaching of the word and the administration of the ordinances by a pastor settled among them."

RHINEBECK

By

FRANK DEWITT BLANCHARD

PREVIOUS to 1682 the broad slopes and valleys rolling away from the Hudson River, in what is now Dutchess County, was an Indian paradise. For geographical purposes it was organized as a county in 1683. Then came the era of settlement as the thrifty Dutch of Kingston saw the happy opportunity across the waters. Between the year 1685 and 1700 patents were given, largely to citizens of Kingston, for lands situated in the county then and until 1713 governed by Ulster County. The first patent in 1685 covered the present village of Fishkill. In 1686 Robert Livingston secured the Manor now in Columbia County but up to 1717 part of Dutchess. During the same year the five partners, Gerrit Artsen, Arie Roosa, Jan Elting, Hendrick and Jacob Kip, were granted patents where they proposed to settle and make the homes and fortunes of their families. Philip Schuyler secured his grant two years later and Henry Beekman in 1697. Aside from the five partners the purpose in securing these lands seems to have been for resale.

A glance shows that the above names mark no uncertain road for the county's traditions and temperament. The sturdy Dutchman with his zeal for religion, sound learning and free institu-

tions begins to blaze a trail for much of the national greatness. During these early years and up to 1731, as is shown by the records of the First Church of Kingston, by boat in summer and across the ice in winter these pious people sought the presence of Almighty God in his sanctuary. The domine, aside from his other duties, endeavored in every way to help in and encourage the education of the youth.

Some 342 families of Palatinate Germans numbering about 1200 persons were brought over by Governor Hunter in 1710 and settled in what is now Germantown. Among them were both Reformed and Lutherans who, having been persecuted for their faith, sought asylum on these shores. They brought their ministers who we find looking after their individual flocks on shipboard. The Rev. Joshua Kocherthal shepherded the Lutherans while the Rev. John Frederick Hager led the flock of the Reformed. These industrious people soon felt too crowded and began to push out in small bands in different directions. Some went to Schoharie Flatts, rather wild in those days, others to the Lower Van Rensselaer Manor and still others in various directions.

Henry Beekman seeing these steady Germans as a valuable asset on his lands settled a colony of some 37 families about three miles north of the present village of Rhinebeck. This settlement was for many years known as Rhinebeck and the present village as "the Flatts." With them they seem to have brought their minister for the records of Rev. Joshua Kocherthal show that he administered confirmation in Rhinebeck April 3rd, 1715. The date of the erection of the first church is not known but an old lease bearing the date 1721 refers to it. Lutherans and Reformed owned the church jointly until 1729 when, in an amicable separation, the former sold their interest to the latter. The Lutherans erected a beautiful stone church to the north and the old church became known as the High Dutch Reformed Protestant Church of Rhinebeck.

In the year 1801 or thereabouts it seems as though the elements conspired against the High Dutch Church. A tornado left it so scarred and battered that it had to be demolished. It was then moved about three miles further north to Red Hook but continued to be called the Rhinebeck Reformed Church. Among the pastors are found the names of Mancius and Weiss. About

1837 the Lutheran Church and the Reformed church shared the labors of the same pastor and in 1840 the Rhinebeck Reformed Church located at Red Hook became the St. Paul's Lutheran Church of Red Hook.

Col. Henry Beekman, Jr., son of the patentee, and resident of Kingston, purchased the Hendrick Kip homestead in 1726. Just how soon he made his residence there among the Low or Holland Dutch, of whom there were a goodly number by this time, is not certain. Negotiations were carried on, however, between them as the result of which he gave, August 26, 1730, two acres whereon to build a church, the site of the present building, and forty-four acres at the east end of the Flatts as a glebe for the minister. It was stipulated that a church must be built in three years and until in a position to support a minister the officers chosen must be approved by the minister, elders and deacons of the Low Dutch Reformed Church of Kingston. The first elders and deacons—two of each—were installed June 28, 1731.

In view of the development of recent years a glance at one clause in the deed transferring these lands to the church will be suggestive of the Dutchman's contribution toward modern ideas. We read, "neither shall any person sell any wine, rum, brandy, beer, cider or other spirits . . . on the hereby granted premises." The forty-four acres have long since been cut up into building lots and sold under perpetual leases. Upon them today stands a large part of Rhinebeck's homes and the provisions of Henry Beekman's will have been observed as one of the forerunners of national prohibition.

During the first eleven years the records are in the hand of the Rev. Petrus Vas, pastor at Kingston. His advanced age, seventy-five at the time of organization across the river, placed some limitations upon him so that an assistant, Rev. George Wilhelm Mancius, was called, who gave no small amount of time to the church at Rhinebeck Flatts. The records of these early years show the church and community life very close to one another. The seats were so arranged as to give honor to Col. Henry Beekman, the civil authorities, the elders and deacons thus promoting proper respect for the authorities whom the people had chosen. In 1742 when Col. Beekman and his daughter united with the church, beneath whose wall his body rests, we have the

beginning of one of the most remarkable eras of its life and influence.

Margaret Beekman, a lifelong member of the church, married her cousin, Robert Livingston, the grandson of the first lord of the Manor. Being an only son he inherited vast estates and she being an only child, her brother having died young, she received the patents of her father. In the home under the shelter and influence of this church were reared ten children destined to be in the vanguard of American immortals.

Janet, the eldest of these children, married Gen. Richard Montgomery who fell leading the attack on Quebec, Dec. 31, 1775. By direction of Congress an appropriate monument was placed to his memory in front of St. Paul's church in New York City and by act of the State of New York, July 8, 1818, his body was brought from Quebec and placed near the monument. Mrs. Montgomery, to whose memory a tablet has been placed on the walls, continued an active member of the church throughout her life. At her home many of the leading figures of the nation's life assembled for council.

Robert R. Livingston, the second child, became the famous chancellor who delivered the oath of office to George Washington when he became President of the United States. Some of his activities are as follows: member of the second and third provincial assemblies, delegate from New York to the Continental Congress 1775-7 and 1779-81, member of the committee appointed by the first Continental Congress to draw up a declaration of independence, member of the provincial congress's committee which gave New York State its first constitution, secretary of foreign affairs under the confederation, presiding officer over the state convention called to consider the adoption of the national constitution, minister to France under Jefferson where he negotiated the Louisana Purchase; here he met Fulton and helped to finance the steamboat. In addition to the honors which he accepted, Robert R. Livingston declined so great a number that it is said he declined more honors than most men have offered to them. While the words, in the Declaration of Independence, "We hold . . . all men . . . are endowed by their Creator with certain unalienable rights . . ." are not original with any of the committee it is noteworthy that the outstanding member of the

committee with whom they were a vital reality as a family tradition was Robert Livingston. His maternal grandfather and great grandfather, the Beekmans, in their perpetual leases laid one of the foundation stones of the new republic as expressed above. By act of Congress statues of New York's two most eminent citizens, George Clinton and Robert Livingston, have been placed in the capitol at Washington.

Margaret, the third child, known as the "Angel of Linwood" for her kindnesses, married Dr. Thomas Tillotson of Maryland. He made his residence at Rhinebeck and shared the fortunes of the famous family with which he had become allied. He was repeatedly elected to the state senate and later became secretary of the State of New York. Both Dr. and Mrs. Tillotson were buried beneath the church and a tablet to their memories placed on the walls.

Col. Henry Beekman Livingston, the fourth child, raised and equipped his own regiment with which he accompanied Montgomery to Quebec, was an aide de camp to Gen. Philip Schuyler and a warm personal friend of Lafayette.

Catherine, the fifth child, married the Rev. Freeborn Garretson, a pioneer in the Methodist Church. To her influence and that of her family is due no small amount of the success of early Methodism.

John R., the sixth child, became a very prominent merchant in New York City.

Gertrude, the seventh child, married Morgan Lewis who played a prominent part in the Revolutionary War and also that of 1812, rising to the rank of General. In civil life he was elected to the assembly, became one of the judges of the court of common pleas, attorney general of the state, judge of the supreme court, and chief justice in 1793. In 1804 he was elected governor of the state and in that office signed one of the most momentous bills ever passed. On April 9th, 1805, Governor Lewis signed the bill which gave the first public schools in this country. We have here the beginning of our public school system.

Joanna, the eighth child, married Peter R. Livingston who became prominent in political circles.

Alida, the ninth child, married Gen. John Armstrong who served in the Revolution and War of 1812. He was appointed

secretary of state of Pennsylvania by Benjamin Franklin, served in the senate of the United States, and was appointed minister to France by Jefferson.

Edward, the youngest of this distinguished family, when the choice of a President was undecided by the electorate and there was a tie in Congress cast the deciding vote in favor of Thomas Jefferson. He served a number of terms in Congress, was appointed United States attorney for the district of New York, mayor of the city, secretary of state under Jackson, minister to France, was the author of the Penal Code of Louisiana.

But a few of the achievements and honors of this family have been mentioned. Degrees and honors from universities, fraternal organizations, cities and states, volumes of publications, benevolences and the like have been omitted. Enough has been said to show the contribution of the Dutch and the Dutch church to American achievement.

Many prominent names are found among the pastors who have so faithfully served the old church. Among them are Vas, Weiss, Van Hovenburg, Kuypers, Van Voorhees, De Witt, Romeyn, Broadhead, McMurray, Parker, Bethune, Hardenburgh, Lille, Hoff, Stryker, Miller, Timlow, Talmage, Peeke, Lott, and Suydam. Among the names found on the church register are, Van Wagenen, Kip, Beekman, Livingston, Tillotson, Radcliff, Van Etten, Morris, Lewis, Welch, Brown, Drury, Tremper, Schultz, Cramer, Van Steenburgh, Ostrom, Van Vreedenburg, Van Keuren, Kamp, Delamater, Thorn, Montgomery, Schuyler, Rowe, Schell, Platt, Teal, Traver, Adams, Heermance, Quick, Schryver, Snyder, Wynkoop, Hutton, Sherwood, Pultz, Hill, Westfall, Ten Broek, Rikert and Teller.

THE CHURCH IN THE CATSKILL COUNTRY

By

Mrs. Jessie V. V. Vedder

Catskill

IN pioneer days when the Indians still lingered in the valley of the Catskill, where cultivation of the soil required little effort and where fish, game and pelts were plentiful, Jan Jansen Van Bremen leased in 1650 the lands at Mawignack (place where two rivers meet), a plain where the Kaaterskill and Catskill are forced by nature's barriers to mingle together on their way to the broader Hudson.

Among other requirements of Van Bremen's lease was this, that he build a house in which a room with a fire-place was to be reserved for the "director of Rensselaer Wyck and his family, or for whomsoever should fill his honor's place." He also agreed to read on every Lord's Day and holiday to his Christian neighbors the Holy Gospel, and "according to the custom of the Reformed church to sing one or more psalms, before and after prayers." It can therefore be truthfully stated that the Reformed Low Dutch Church of Katskill and Kockshackie had its origin in 1650 or 1651, for there is a well-founded tradition that after Dirck Teunis Van Vechten obtained a patent for these lands the practice of holding Sabbath services was kept up, although not continuously.

Before 1729 most of the land about Old Katskill had been leased, but about 1732 the settlers along the Catskill and at Coxsackie and the Imboght had become numerous enough to justify the building of a church four miles up stream, at what is now known as Old Katskill, for the present village of Catskill was then the "Het Strand," or Landing. Another church was to be built at Coxsackie, both to be served by the same pastor.

The first church records,—the book of which is still in existence —are written in Holland Dutch by the first pastor, Rev. George Michael Weiss, whose handwriting leaves much to be desired as to legibility and symmetry, in striking contrast to that of Domine Wyckoff of a later date, which is a fine specimen of penmanship. The book contains fairly complete records of the years during which Weiss was pastor and copies of his certificates and testimonials, and his call to the churches of Katskill and Kockshackie. The Electoral Palatinate Consistory of Heidelberg, on the first day of May, 1727, gave George Michael Weiss a Latin Certificate of Ordination, a recommendation as to high character and education in sacred languages and theology and in the following year a German Certificate as follows:

"When on December third of last year (1727) Mr. George Michael Weiss, born at Eppingen in the Electoral Palatinate and stationed at the present time in Philadelphia as German Reformed Minister, reported to the Electoral Palatinate Consistory about the present condition of religion and ecclesiastical affairs there he gave us to understand on that occasion, that although the Consistory had already given him, before his journey hither, a Latin certificate concerning his doctrine and conduct, it would also be necessary for him to have a certificate in German, on account of difficult circumstances and on account of those persons who do not understand any other language. Consequently, we testify as we have already testified about him before this, that not only have we found his doctrine rightminded, his conduct blameless, his disposition peaceable, loving and harmonious and his manifold sermons edifying, but also that there is no doubt, if God grant him life and health, he will procure great benefit with God's blessing and edify many souls."

On the twenty-second day of September, 1731, after he received a call to Schoharie, his congregation at Philadelphia gave him a testimonial of piety, faithfulness, diligence and spiritual conduct, and one year later (1732) the "Consistories of the High and Low Dutch Congregation of the True Reformed Church at Huntersfield, Schoharie County, declared themselves "to be very much grieved at the departure of George M. Weiss our former regular pastor, whom we have found to be true orthodox." * * * *

The call to Domine Weiss by the inhabitants of Katskill and Kockshackie is dated February 8, 1732, and is signed by twenty-seven men, as no consistory was in existence at that time. There were five Broncks, three Van Bergens, two Conyns, two Wormers, Van Vechten, Van Schaack, Schermerhorn, Oosterhoudt, Salisbury, Muller, Provost, Egomondt, DuBois, Streydt, Grood, Dieterick, Offenbach (Overbagh), Loureese and Fitie Janse.

The call required the "preaching of God's word purely in the Low Dutch language, twice daily on every Lord's Day and on other feast days, also to exercise the congregation and youths by catechetical instruction at the proper opportunity, to administer the sacraments according to the institution of Christ, to maintain church discipline and to catechise the children of the German brethren in their language."

He was to perform the above services "thirty Sundays during the year in Katskill and twenty-two in Kockshackie by turns, also on feast days by turns," this to be regulated by the Reverend Consistory. His salary was to consist of fifty pounds a year with free dwelling and sufficient land for a proper garden, either in Coxsackie or Catskill according to his choice, free firewood for his own use, a proper riding horse with saddle and bridle as his own and if the horse should die the loan of another.

Domine Weiss records on February 25, 1732: "I have accepted my call, was installed and introduced to my congregation by Domine Petrus Van Driessen, Minister in the City of Albany; Thereupon, by means of a free election, after invoking God's name, the following persons were elected Elders and Deacons of my congregation and were installed in office by me shortly afterward; being:

Elders	Deacons
John Bronck	Peter Bronck
F. Salisbury	Jacob den Broeck
Abraham Provost	Friederick Streydt

The first recorded baptism is that of Andreas, son of Andreas and Maria Egler (Eckler), March 3, 1732, and the first marriage that of Lucas Draphaagen and Debora Schoet, March 1, 1732.

Before the coming of Weiss five houses had been built at Old Katskill, two by Garret and Martin Van Bergen, three by Francis Salisbury; and the log cabin of Jan Bronck had been replaced by

a stone house. The new church was to be built between the Van Bergen houses.

Where the good domine preached during the years before the church was built is only conjecture. It may have been in the homes of the Van Bergens or of the Salisburys, for there was ample room, or it may have been in the school house mentioned in an old deed as having stood near the parsonage at an early date.

The building known as "the parsonage" and supposed to have been built for the Rev. Johannes Schuneman in 1754 had two stones set in its walls, one bearing the date 1733 and the initials D. V. B. and G. V. B., which would indicate that it was built at that time by the Van Bergens; the other, the date 1754. The first stone was taken from its walls when the building was torn down and there is no knowledge of the house having been occupied other than as a parsonage.

There is little recorded history of the building of the church. Doubtless meetings of the inhabitants had been held and the details of building freely discussed around their firesides and at the smithy. The deed to the "church lot" was not given to the consistory until October 30, 1787, by William Van Bergen in confirmation of a grant of land made by his father Garret.

On November 25, 1733, the new church was dedicated and the Rev. Petrus Van Driessen came down from Albany for the occasion and for the marrying of Rev. George Michael Weiss, V. D. M., in her father's house," of Annetje, daughter of Jan Bronck, the first settler in that vicinity; and it is so recorded in the church book by the domine's own hand.

We can visualize with something of certainty the dedication of this church in the then almost wilderness. It was a great occasion, a gathering together for worship which had long been denied them of families from the Imboght, Kockshackie and the Landing, in their own church building. The forest had not yet been pushed back to the mountains, the flat lands were full of gullies and bushes. Across them the Catskill ran full and wide, the sound of its waters as they rumbled over the "Great Falls" reaching to the church doors. Around the church were clumps of red cedars, in the background the "Hooge Berg," and to the north Potic Mountain. The congregation made their way over rough forest roads in ox carts, rude wagons, in winter deep boxed sleighs or on

horseback, some with wife and child behind them on a pillion. These men, women, and children and slaves, dressed in the picturesque costume of the day as they gathered on the hill top, must have been an impressive sight.

Tradition has it that the congregation ate their noon meal which they had brought with them around the fireplace in the home of Martin Van Bergen, returning with freshly filled footstoves for the afternoon service, which during the Revolution was a short one that the congregation might reach home before night fell when Indians and Tories were abroad.

An old painting on wood which once hung over the fireplace in Martin Van Bergen's house and shows the church and farm buildings near by has been preserved. Martin in long coat, knee breeches and white stockings is calling the attention of his "vrouw" to their landed estate and their lads on gay horses and lasses posing as shepherdesses near by. The Indian is not left out of the picture, with gun upon his shoulder, squaw and papoose meekly following. A great wagon with curving sides, loaded with grain and drawn by two fine horses, is on the way to mill, while negro servants, horses, colts and cows fill in the scene.

The new church was of wood, fifty feet square, its roof like a pyramid, in the apex of which hung a bell, supposedly brought from Holland, and the arrangements of seats sold show that the men sat on the east side and the women on the west, excepting a few family seats in the center. In the rear of the church was the "Duip Huis," and on each side were the elders' and deacons' seats. There is no mention of a pulpit at this time but in 1798 when the church was repaired the pulpit was lowered. It had four huge claw feet and for many years stood in the home of Casper Van Hoesen—the old parsonage—after the church was taken down. There were one hundred and seventy sittings in the church with long benches on the sides. On the east sat Garret Van Bergen and his family, and the "foremost long bench" was reserved for Martin Van Bergen.

The first sermon on the day of dedication was preached by Domine Petrus Van Driessen of Albany from Psalm 27, verse 4; and the text which Domine Weiss had chosen was "to build up, to raise."

Little is known of the pastorate of Domine Weiss but he remained in charge of the church at Old Katskill until July 6, 1735. It was not easy to fill his place. Ministers were few who were willing to come to a new and unsettled country, and the duties of this church required courage and strong physique as well as knowledge of both Dutch and German languages. For seventeen years this congregation was without a settled pastor, its spiritual needs looked after by the Classis of Albany with which it was affiliated until 1800, various ministers acting as supplies; but it is likely that services with a minister in attendance were not frequent as very few baptisms are recorded during those years.

On November 12, 1751, the Rev. Johannes Schuneman was called but he did not become the settled pastor until January 9, 1753. He was born to Hermanus and Elizabeth Schuneman in 1712 at West Camp and was brought up in the Lutheran faith. Coming under the influence of Domine Frelinghuysen, he became a minister of the Dutch Church. Schuneman seems not to have been sufficiently steeped in Dutch theology to satisfy the demands of the Katskill church, and at the expense of the churches of Katskill and Kockshackie was sent to Holland that he might receive the required theological training. Three years later he returned to America, having gained much educationally, but having lost as to personal attractiveness, being so disfigured by small pox that Anna Maria Van Bergen to whom he was affianced passed him by as a stranger. However, December 18, 1754, Rev. Johannes Schuneman, V.D.M., and Anna Maria, daughter of Martin Van Bergen, were married, moved into the parsonage across the fields, and in eleven years had added seven little Schunemans to the population, two of whom died young.

Very little is known of the years between the coming of Schuneman and the Revolutionary War. The land was being cleared of forest trees and much of it brought under cultivation, while the families of the pioneers grew amazingly fast in numbers. A school house was built near the church, and homes were springing up across the Catskill around the mills which Van Bergen and Salisbury had built at the "Great Falls." Twenty years had passed by and echoes from the outside world told of oppression and discontent in the Colonies and the possibility of war. Domine Schuneman kept in touch with the news of the day and some of

the heads of families in his congregation were frequently called to Albany to consult with the Committee there. His name heads the declaration of independence (recently discovered), made at Coxsackie early in the year 1775, some months before the accepted Declaration.

He kept up his services at Coxsackie twelve miles along a forest path, often unaccompanied when Tories and Indians would gladly have taken his life and a reward was upon his head. Between 1762 when Rev. George Wilhelmus Mancius died and 1780 when Rev. Lambertus de Ronde came to that pastorate, he was often in the pulpit at Katsbaan. He preached the Gospel faithfully but he also preached patriotism in no uncertain tones. He is said to have had a voice of great power and the fear of man was unknown to him although always prepared with his rifle ready for instant use and protected at home by faithful slaves who would have defended him with their lives.

Dr. Henry Ostrander has said of him, "his distinct and impressive tones, his natural and vigorous gesticulation and the manifest fervent kindliness of his spirit, with the eminently evangelical character of his discourses rendered his preaching effective * * * The Revolutionary troubles called into full exercise his intense patriotism and self-sacrificing spirit * * * no tidings of disaster disheartened him, no impending danger terrified him, no warnings or entreaties to keep out of the way of imminent peril made any impression on him. His sermons inspired the discouraged patriots until in 1783 the glorious battle was won."

About 1792, Mrs. Schuneman having previously inherited from her father lands on the Jefferson flats, they built a brick house there which is still standing. Here on a Saturday evening of May 19, 1794, "The Dutch Domine of the Catskills" went to his reward, having been active in God's service to the last. Just six days before his death he preached from the text, "It is finished."

The brown headstones of Domine Schuneman and his wife can been seen in the Jefferson Rural Cemetery of which their interment was the beginning, it being then only a newly cleared field.

Coxsackie after Domine Schuneman's death became a separate congregation, and February 20, 1798, the Rev. Peter Labagh was called to the congregation of "Catskill and Oak Hill." He left after a pastorate of two years.

The church at Old Katskill was thoroughly repaired in 1798, new pews and gallery put in, and in 1800 it was Resolved: that, "in order to encourage punctual attendance of public worship during the winter season, a stove be purchased." John Rouse was authorized to attend to the matter. The stove was erected on a platform supported by wooden posts over the middle aisle, directly in front and on a level with the gallery. The stove was resented by some male members who sat throughout the service in their shirt sleeves because of the extreme heat. It was afterward proved to them that no fire had been built that day.

In 1800 the church was incorporated in the new Classis of Ulster and in 1810 a call was extended Rev. Henry Ostrander who was also pastor at Coxsackie. He was to preach in Dutch at Old Katskill and in English at Catskill Landing. In 1815 Rev. I. N. Wyckoff was pastor and July 4, 1818, the first service was held in the new church at Madison (Leeds) a mile from the old church, for the village of Leeds is not the site of the settlement of Old Katskill. In 1817 the old church was torn down, its frame used in a grist mill at the Falls and the bell melted in an attempt to mend it by Martin G. Schuneman, a son of the Domine.

In 1833 the church at Leeds became the "Protestant Reformed Church of Leeds and Kiskatom," and the title of "First Reformed (Dutch) Church of Catskill," was given legally, and with full consent of authorized committee and the congregation, to the church at the Landing, or present village of Catskill.

The old church thus parted with her birthright greatly to the regret of succeeding generations. After all the name seems of little moment, for the old church organization never ceased to exist and is undoubtedly the mother of the present Catskill church and half-sister of the church at Coxsackie.

Coxsackie

Coxsackie has the honor of being the first organization of the Dutch Reformed faith in Greene County, and records indicate that it had the first building of that denomination. The history of its early years is much the same as that of the Catskill church. It was known as the "Reformed Low Dutch Church of Katskill and Kockshackie" and was ministered to by the same pastor, until after the death of Rev. Johannes Schuneman in 1794. Like

that at Old Katskill the church at Kockshackie was a long distance from the Landing, and was in the vicinity of the home of the Van Bergens. In 1833 it, too, established a church at Coxsackie Landing, but unlike its sister never gave up its title.

A lot was purchased by Petrus Van Bergen July 16, 1732, and is described as follows: "All that certain piece or lot of ground situate, or lying, and being at Kockshackie, on the north side of the common roadway or street which leads eastward toward Hudson's River, * * * containing in length along the street fifty feet, in breadth north and south forty feet, with the church of God's house thereon erected." This building stood in front of the Adams and Van Bergen burial place and was taken down in 1798. Henry Van Bergen gave in exchange for this lot one on the south side of the road, and nearly opposite it, for the new church which was built that year. In 1861 the present church was built on a new site a quarter of a mile east of the old one.

The two churches having together called the Rev. George Michael Weiss in 1732, the first service was held in the Coxsackie church on October 21, 1733, one month before the Catskill church was dedicated. According to the records as translated by Royden W. Vosberg, the "first sermon was delivered in the newly built church at Coxsackie by George Michael Weiss, V.D.M., the dedication text taken from Psalm 100, verse 2."

On March 31, 1733, the combined consistory had assembled at Coxsackie and elected "Denes Van Sluyck, elder, and Philip Conyn, deacon." In 1734 the two congregations not being able to agree in regard to their elections, Coxsackie asked for her own consistory and a free election. On advice of Domine Van Driessen of Albany and the Rev. Cornelius Van Schie, they elected Conradt Hoogheteelingh, elder, and Leonhardt Broonck, deacon." At a meeting in 1734 when Van Schie was present various agreements were entered into by the two consistories. The minister's salary was to be a common fund and if there should be a deficiency it must be met by both. In case of surplus it was to go in the common fund. Members of consistory were thereafter to be elected one year at Coxsackie, the next at Catskill (an equal number). Each was to collect its own poor money and each support its own church. Should a house be built for the minister, a proportion of cost was agreed upon.

The Rev. George M. Weiss served the two churches as agreed for three years and from that time there was no settled pastor until 1753. In 1750, Johannes Schuneman having come to the notice of the Catskill and Coxsackie churches, he was given a call dated November 12, 1750, which included most of the privileges of that of Weiss, but no saddle horse is mentioned. There was an increase in the salary of thirty pounds and the condition that he go to Holland at the expense of the churches for final examination and "ordination to the Sacred Ministry."

The call states that they "had heard of the gifts of Johannes Schuneman, student of sacred theology; and with him our churches are well pleased, and call out to him, 'Come to us and help us.'" He was to preach two sermons on each Lord's day excepting from November to Easter when one would be sufficient, and once a year "perform visitations" through both churches. While at Coxsackie he was to "be provided with board and suitable lodging, the latter of which only, Coxsackie promises to provide." The call ends by "praying the good God, the Ruler of the World, will be pleased to guide him safely on his voyage out and back on the wild waters." It is signed by four members of consistory from both churches: Garret Van Bergen, Philip Bronk, Hendrick Hoogetelling, Teunis Van Vechten, Casparus Bronk, John Persen, Jr., Hendrick den Berck and Johannes Overbagh.

The home of Domine Schuneman was at Catskill for he had chosen to live there. He performed the duties of his office at Coxsackie with the same zeal—for it was not dampened by his long ride—as at Catskill. Here his flock was composed of land owners living over a large area. A few stone houses stood near the church and there was a growing population at the Landing.

The first years of Schuneman's pastorate over the two churches were busy but uneventful ones, when he traveled miles upon miles, visiting the sick, baptizing the children, officiating at weddings and funerals, making his yearly rounds of both congregations in addition to his regular services. There were lonely journeys through an unsettled country, the preparing of two endless sermons for the Sabbath, the catechizing of the children and youth, and no doubt much of the work which later fell to the country doctor, for he practiced medicine to some extent at least. All this would appall the preacher of today. There were prayer meetings and

holidays which added to his work, while his presence was expected at house raisings, and even at the race track on the flats. To this last he seems to have made no objection but demanded the same attendance at the weekly prayer meeting as at the races. He was the outstanding man of his day whose judgment was deferred to and who was an acknowledged leader, a man of vision. In 1755 he with his consistory signed a petition to the "Rev. Synod to allow a Classis and a College (High School) in this country for the Dutch church." He was always found on the side of progress.

Years passed by. The winter of 1776-7 was one of gloom and discouragement. The able-bodied men were at the front and those at home were melting lead and molding bullets in preparation for Burgoyne's expected advance down the Champlain valley. Coxsackie had much to fear as did other towns along the river in the path of the army. In stores, at inns or taverns, and between services at the church, news was passed from one to another from some messenger who had stopped to rest his jaded horse. The pastors of the Reformed and Lutheran churches from Albany to Kingston were all strong patriots, but Domine Schuneman seems to have been the most aggressive and active of them all. Patriots and soldiers were always welcome at his home and many a one going to or returning from Schuyler's army found rest and refreshment, in some cases medical aid and nursing at his home. He kept in touch with the news of the day, organized vigilance committees and seemed never to rest. Above all he put courage in the hearts of his people by his sermons and his personal example. At the age of eighty-four years he preached his last sermon at Coxsackie from the text, "It is finished," and before another Sabbath came around his work too at Katskill and Kockshackie had been completed.

Three years after the death of Domine Schuneman the Catskill and Coxsackie churches separated (1797) and this same year Rev. Jacob Sickles accepted a call from the congregations of Coxsackie and Coeymans. In 1801, under Rev. Henry Ostrander, Coxsackie was a congregation by itself, and in 1833 a petition was presented to the consistory for another church at the Landing, "increasing population there having rendered this advisable." The request was granted and the organization of a second church ef-

fected June 4, 1833, under Rev. Jeremiah Searle who was pastor from 1826 to 1851.

Henry Wolfe and Lawrence Van Dyke were chosen elders of the new organization, Arthur Wakeley and John Holden, deacons. The new church started out with thirty-one members, five of whom were colored. Its first pastor (1834) was Rev. William Cahoone, Jr. This church, beautiful of situation on Ely street, served until the present church was built under Rev. S. T. Clifton.

West Camp (Lutheran)

The congregations of Katskill and Kockshackie churches were composed chiefly of families who had large estates, the comforts of life and the few luxuries available in a new country; but not so those of Newtown or West Camp. They came from the Lower Palatinate on the Rhine where their beautiful country had been devastated by the French, and the people reduced to poverty. Thousands of families were without homes and suffering untold hardships. They came to Holland, Germany and England. Queen Anne was first cousin of their Prince and in her they found a friend. Their number was so great that in 1709 there were 13,000 still unprovided for. A band of these fugitives is described as "wearing shovel hats, quaint garments and wooden shoes; their leader, Pastor Kocherthal, a tall, grave man of mature years." These were settled at Newburgh, New York, by Kocherthal and he returned to England to put in a plea for those who were left.

England thought she was solving the problem of their support when she bought six thousand acres on the east side of the Hudson and eight hundred on the west side, where these Palatines could produce tar from the forest pines. Three thousand started from England in January, 1710. For nearly six months they were upon the ocean where storms, sickness and death were their portion, four hundred and seventy of them never reaching New York, and nearly as many dying after they landed.

Arriving in New York in June, it was not until October that they were taken to West Camp. Here they built log houses for protection from the winter's cold. They had come from a land of school houses and churches; to them these were necessities, and in three months a school house and a log church had been built. The colony was divided into seven villages situated on both

sides of the Hudson, and of these Newtown was what is now West Camp. It was here the church was built and for eight years Rev. Joshua von Kocherthal, a Lutheran, and Rev. John Frederick Hager, a Reformed (at East Camp), worked together in harmony.

The Palatines were discontented in their new homes and with reason for they were practically slaves, having bound themselves by contract to pay for their transportation with naval stores, which they could not produce from pines which were unsuitable for making tar. Lovelace had done all he could for them but Governor Hunter demanded tar—a making of bricks without straw as it were—and they became desperately poor, while the food furnished them was of inferior quality. At last the English Government gave them permission to shift for themselves. Some of the colonists remained at West Camp, others went to Kingston Commons, later becoming prosperous land owners, while many at East Camp went to Schoharie. The first church was built at West Camp almost on the site of the present one and was dedicated January 1, 1711, by Kocherthal living at that place, for Hager lived at East Camp. Although Kocherthal was a Lutheran he had won the favor of Queen Anne and she "set aside customs in his favor and provided for his support as a clergyman in a communion not of the Church of England."

With the Rev. Joshua von Kocherthal, born in 1669, his wife, whom he called his "beloved Sibylla Charlotte," came on his first voyage with the Newburgh colonists. She with the three children remained in New York after their long voyage, until the husband came back from his second voyage. During his absence his fourth child was born and December 16, 1713, his beloved Sibylla Charlotte left him alone with five children, the oldest a girl of fifteen years.

Kocherthal died in 1719, and the following inscription was put upon his stone by his daughters:

"Know travellar, under this stone rests, beside his Sybilla Charlotte, a real travellar, of the High Dutch in North America their Joshua and a pure Lutheran preacher of the same on the east and west side of the Hudson river. His first arrival was with Lord Lovelace in 1709, the first of January. His second with Colonel Hunter, 1710, the fourteenth of June. The journey of his soul to Heaven on St. John's Day, 1719, interrupted his return to Eng-

land. Do you wish to know more? Seek in Melancthon's Fatherland who was Kocherthal, who Harschias, who Winchenbach?"

He was buried in a green field near the church. In 1896 his remains were put under the West Camp church and the old stone became a mural tablet in the vestibule.

The death of Kocherthal was a great loss to the church at West Camp for he was leader, counselor and friend. He is said to have had a "striking figure, a tall grave man, somewhat spare, while over his face there was a delicate shade of melancholy." His personality was such as to attract immediate attention. He was well educated and carried about him an atmosphere of one who walked much with God in prayer. When aroused by some wrong or sin his "message was a consuming fire and the apostle of love became a man of thunder." His faith was uncompromisingly Lutheran, yet he was not a bigot.

Kocherthal was followed by a long line of supplies and during 1792 the "Little Red Church," as it was called, was built. This church stood fifty feet from the present church, facing south, and was never entirely finished. There was one aisle and there were two galleries with a very high pulpit reached by stairs. The pews were of planks and the church, like all others at that period, without stoves. Hot bags of sand and heated blocks of wood kept them warm in winter. In summer some of the congregation were barefoot. The sermons were long and the sexton was alert to catch any nodding heads which were quickly straightened when his stick descended upon them.

In the belfry of the church hung the famous St. Anne bell which was exchanged for a larger one much to the regret of later congregations. In 1831 this church was torn down; and another was erected in 1832 during the pastorate of Rev. Perry G. Cole. This church had the first organ. The present church was dedicated October 26, 1871. It is one of the oldest Lutheran church organizations in America. The records of Zion Lutheran Church of Athens, N. Y., begin with 1704.

Katsbaan

Known to the pioneers of the Hudson valley as "de steene kirk op de Katsbaan," it still stands—remodeled and enlarged—along the "Old King's Road," between Catskill and Kingston. Few

churches have such beautiful surroundings and such atmosphere of peace. Built upon a rock, its tall spire can be seen for miles around; a stately structure of gray sand stone, its walls as firm as the rock upon which it stands. It is still a country church and the old name of "churchlands" fits its surroundings. The "Mountains of the Sky" bound its broad western outlook of farm lands, and now and then a strip of woodland or rugged eminence between. From the silent city near at hand the view of the mountains is most impressive, and here lie many of the early settlers and members of the congregation of the old church, and there are still standing stone houses which speak loudly of the yesterdays.

The grant upon which this church stands was obtained for that purpose by John Persen who had a grist mill on the falls of the Esopus, and a scow ferry. It is dated March 1, 1731, and given by the trustees of the Kingston Commons. Persen was the first elder in the consistory. The land was leased in perpetuity by John Persen and Hendrick Fees and their successors in office: "an acre of land on each side of the King's Road for those professing the religion and doctrines disciplined in the Reformed Protestant Church of Holland; instituted and approved by the national Synod of Dort * * * to build a house for God's worship * * * at a place called 'Kats Baan,' the rental to be three pepper corns if demanded." Twenty-two acres more were granted as a glebe for the use of the minister. Still later sixteen and a half acres were added to this.

Before the Revolution the eaves of the church came half way down the side walls. Within the porch on the east side hung a conch shell which called the people to worship and over this porch some brown stones bore the initials of the builders. These stones were later removed and put in the north wall. In 1815 or 1816, the roof was taken off, the walls were raised, galleries put in on three sides, the pulpit, which was on a pedestal and octagon in shape with canopy overhead, was placed on the north side, pews were put in place of benches, steeple was erected and bell hung.

It is said that with these improvements there was not room for all the worshippers and on summer days there were groups outside the window, for they came from the Imboght, Kiskatom, Saugerties and Plattekill. In 1841 the canopy and pedestal were taken down, and in 1867 the church was altered, becoming as it is today.

The church was not incorporated until 1796 when its title was "The Minister, Elders and Deacons of the Reformed Dutch Church of Kaatsbaan in the town of Kingston, in Ulster County." In 1811 the latter part was changed to "the town of Saugerties," and finally in 1892 it became "The Reformed Church of Katsbaan."

German seems to have been the first language in the pulpit, but Dutch was soon demanded and continued until the coming of Rev. James David Demarest in 1808. There were a few English in the colony and these found Canada a more pleasant place in which to live after the Revolution.

November 8, 1730, Rev. George Wilhelmus Mancius signs himself in the Katsbaan records which begin with this date as "their at that time pastor." He was born in Germany in 1706, educated in Leyden University, Holland, and Herborn Theological Seminary, in Germany, sailing from Amsterdam to this country July 12, 1730. It is not known whether Domine Mancius organized the church or not, neither is it known where services were held previous to the building of the stone church, although tradition has it that there was a log church on the same spot. When Mancius arrived at West Camp he found most of the colony in Kingston Commons. Previous to this both Lutheran and Reformed had worshiped in the West Camp church until Rev. John Jacob Ehle or Oehl attempted to continue the efforts of Hager for the use of the liturgy of the Church of England.

Whether this influenced the Palatines of West Camp to aid in the building of the Katsbaan church is not certain, but between 1727 and 1765 the Lutheran church seems to have declined, and their people are found worshiping at Katsbaan.

From 1730 until his death in 1762 Mancius continued to preach at Katsbaan, with the exception of eight months when he was pastor at Schraalenburgh, New Jersey. He had been called to Kingston in 1732 as associate pastor with Rev. Petrus Vas but had charge of the Katsbaan church until his death, after which Doll of Kingston, Schuneman of Katskill, and Westerlo of Albany held services and administered the sacraments; occasionally other ministers occupied the pulpit.

Between 1762 and 1780, a time of ecclesiastical difficulties and of the Revolutionary war, Katsbaan was without a pastor; and it

was during this time that Domine Schuneman of Katskill often occupied the pulpit. His father was one of the Palatines of the West Camp colony and he was born there, which gave him an added interest in the people. His journey from Katskill was a long and lonely one through the forest on top of the Kaleberg and along the King's Road. Sometimes he may have had company from the few houses along the way or from the Imboght and in winter he may have taken his family in his deep boxed sleigh which is still preserved by his descendants. While he preached the Gospel faithfully he also made the walls of the old church ring with his patriotic sermons in this time of unrest. As at Katskill there were Tories in his congregation, and these he denounced without fear or favor.

In 1780 came Rev. Lambertus de Ronde, also an ardent patriot driven from the New York churches by the British. Here he strengthened the hearts of other patriots through the last disheartening years of the war. The courage of these men was contagious and their scorn was dreaded. An unknown writer describes those that followed:

"Van Vlierden, first in learning and in grace,
Took up the task de Ronde had laid down.
Through eleven years of controversial storm,
While feuds ran high and party spirit warm,
He preached the cross, and multitudes were blest.
Then passed the short two years of Demarest."

"The 'noblest Roman of them all' I see!
Before me stands Paul of this latter age!
Giant in logic—deep in philosophy—
Learned in the lore of classic history's page—
Mighty in Scripture—theologian—
A lion-hearted, tender-hearted man!
Ostrander! yes, thy locks of driven snow
Before me rise! Thine eagle glances glow!"

Rev. Henry Ostrander, during his long pastorate, began religious services at Saugerties and for eleven years held them in the ball room of a hotel; he also began services at Plattekill, Blue Mountain, Saxton and Malden; organized the first Sunday School in the town of Saugerties, and in 1814 started a town library of 700 volumes at Katsbaan.

In 1839 a separation took place between Katsbaan and Saugerties churches and in that year the former became the "Reformed

Protestant Dutch Church of Cattsbane"; but in 1892 it was again reincorporated as "The Reformed Church of Katsbaan."

These church congregations although widely apart were linked together in the past almost as one community in which Zion Lutheran of Athens was included for the records of each show that baptisms and marriages of many families were not confined to the nearest church, for that of one child may be found in the records of Katskill or Katsbaan, while that of the remaining children may sometimes be found in any other or others of the four. Evidently when a minister was lacking in one church, another would do as well, especially in the case of infants at a time when unbaptized children were supposed by many to be lost.

THE CHURCH IN THE MINISINK VALLEY

By

WILLIAM L. CUDDEBACK

THE first colonists of the Minisink region were the Huguenots and Hollanders who trailed down the valley from Esopus, settled first on the Peenpack patent, then continued down the valley into New Jersey and Pennsylvania. Deeply imbued with the principles of Protestantism, they continued their religious observances and customs and early established their churches.

The Minisink valley of the upper Delaware extended from the gap in the Blue Mountains in Pennsylvania, northerly, into New York State, and toward Kingston. This valley was the bottom land of what was once a great lake, miles wide and scores of miles long, an outlying country from Esopus, and an inland route of transportation in colonial days from Philadelphia to New England and the north. This home land of the early colonists of the 16th century was traversed nearly its entire length by the, then, "old mine road" from the Pa Ha Quarry copper mines in New Jersey to Esopus on the Hudson. Hon. Luke Brodhead of Stroudsburgh, a historian of two generations ago, described these mines as "two horizontal drifts each several hundred feet long, penetrating the side of the mountain near and a few hundred feet above the river. Adjacent to those were several smaller mine openings and the debris remaining from the operations of these mines by the Dutch miners of a former generation."

Kingston became a centre of life and activity for this region. It became the centre of the religious life. Situated midway between New Amsterdam and Fort Orange on the west bank of the Hudson, its church was the mother church of the entire region. About 1655, preaching at Esopus and Kingston by Domine Dris-

ius is recorded. Rev. Hermanus Blom preached until 1667 in a log church, which was later burned by the Indians.

With a succession of ministers and missionary helpers, the Kingston church thrived and grew in influence and power in the nearby regions. Rev. Pierre Daille, a French Reformed minister, an apostle to the Hugenots, banished from his native land, established the New Paltz church, to which ministers from Kingston went out frequently. Among these was Rev. Petrus Vas, a pastor serving from 1710 to 1715, and with others to 1752, the year of his death. Scholarly, profound, eloquent, he had associated with him in the pastorate Rev. George Wilhelm Mancius, who continued until 1759.

Itinerant ministers, missionaries and laymen traversed the Minisink region. Preaching stations developed. Rev. Pierre Daille centered his work at New Paltz about 1683 to 1692. Domine Vas traversed our valley 1710 to 1732 reaching these outlying stations. Itinerant ministers and leading laymen continued religious ministrations between the regular ministerial visits in the valley. Rev. George Wilhelm Mancius early began regular preaching ministrations, coming regularly twice each year, the record says in May and November. Within 50 miles in the valley, he established four preaching stations: Smithfield, Walpack, Minisink and Meckheckemeck.

Such religious centres in the early colonies have been likened to springs originating and developing in the new virgin soil of early citizenship, surcharged with liberty, freedom of religious thought, and ambitions for life, free from bondage and restraint. From these flowed on and down through the years and scores of years streams of great force and strength for the uplift of the people. They gave life and character to the towns, gave vitality and uprightness to the country, prepared the people for the great events impending. Of these pioneers, President Coolidge has said: "Their intellectual life centered around the meeting house. They were intent upon religious worship. The mind of the people was not so much engrossed in how much they knew, or in how much they had, as in how they were going to live. They were people who came under the influence of a great spiritual development and acquired moral power. No other theory is adequate to ex-

plain or comprehend the Declaration of Independence. It is a product of the spiritual insight of the people."

Equally important in its application to their manner of life was their American Sabbath, and its observance. An unwritten law absorbed from the Bible and its teachings existed as to the conduct of residents of portions of the Minisink region. The observance of the Lord's Day was required, by abstaining from all servile work, unlawful recreation, and unnecessary travelling. Any disorderly conduct could be punished by confinement in the stocks, fines, imprisonment or whipping. Swearing, games, revels, bull-baiting, cock-fighting, which excited people to rudeness, cruelty, irreligion were forbidden. Resistance to lawful authority by word or action was made punishable. Disrespectful language concerning those in authority was punishable by fine or banishment.

By the revival of a century-old Dutch custom the Reformed Church early practiced in America the selection of its ministers and officers by a secret ballot, preceding all present day efforts in that direction.

In 1727 Pennsylvania government agents bargained by the famous "Walking Purchase" and secured possession of the Minisink lands in Pennsylvania. Their fastest runner started from the Delaware near Smithfield with the "sunup" and fell down exhausted at "sundown" on the mountain side. From this point they run a straight line at right angle to the Delaware, to a point on the river far above Lackawanna, including thousands of acres. This deception was deeply resented by the Indians. White colonists were generally made to feel their enmity.

Years later, as recorded in Chapman's history, Count Zinzendorf, with his Moravian ardor to preach to the Indians, gave opportunity for reprisals and was saved from harm as by a miracle. As he arrived at Smithfield late at night on one of his trips he passed Shawnee Indians and later pitched his tent on the river bank for the night. He gathered dried grass, leaves and twigs for his comfort. Feeling cool, he had lighted a fire near his feet, and he continued his study and meditation. The warmth of the fire and of his body attracted a large rattlesnake which crawled over his legs to a warm spot. The Indians had resolved to take revenge on the white man. They peered sharply into the tent, they observed the snake apparently protecting him. At this sight

they hastily and quietly retreated and informed the others that the Great Spirit protected the white man.

It is thought that the four churches of the Minisink Valley above mentioned were organized at about the same time. From the meagre fragments of records it is learned that at a meeting of the consistory of the church of Meckheckemeck held August 23rd, 1737, presided over by Rev. George Wilhelm Mancius, regulations were adopted governing the charges to members and non-members for services of the ministers and their families. Each of the churches was governed by its own consistory, while the compensation of the ministers was divided between them. From the records of baptism it is learned that Domine Mancius visited each of the churches regularly and that during the years of his services (1736-1741) 510 children were baptized.

On January 1st, 1741, Johannes Casparus Fryenmuth was installed the first pastor of the four churches, at a yearly salary £70 in money and 100 schepels of oats. He was a native of Switzerland. At the age of 16 he had been sent, at the expense of these congregations, to Holland for education. He proved to be a most acceptable pastor, so successful that neighboring congregations sought him. The following is suggestive.

Mannissinck, Dec. 6, 1741.

To the Reverend Consistory of Rochester, Greetings:

We, your servants, have heard and understood that you have corresponded with our minister, and have so far proceeded as to send him a call, purposing by so much money to take him from us. But the Lord who has thwarted your design unto the present time will farther direct it to good results. Therefor, we feel ourselves bound, pursuant to the words of our Saviour, 'Do good to those that do evil unto you, and pray for those who persecute you,' to do good to you as we have done in time past, for which you do not thank us. You think you have merited it, and you dare to say that our minister hath eight free Sabbaths in each year which is as true as the words of the Devil to Eve, 'You shall not surely die.' But if you are disposed to have our minister four or six times in a year, we shall by no means refuse you, but will leave it to our minister to arrange compensation for his services. And if this overture cannot stay your unjust purpose, and the Lord is pleased to use you as a rod for our chastisement, we will view it as coming from the hand of the Lord, and comfort ourselves with the blessed language of Paul: Hebrews 12—'For

whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth,' and if the Lord hath foreseen that you shall have our minister, nevertheless we do not hope that your conscience shall not be exercised that you should take away with our minister a part of our living, being a sum of £125 12s 6d otherwise we shall feel bound to appeal to the judgments of the civil court. We expect an answer to this communication which we thus conclude. The Grace of the Lord Jesus and the love of God the Father and the Communion of the Holy Ghost remain with you to blessed eternity. Amen.

We remain your undersigned servants,

JAN VANVLIEDT
JAN KORTRECHT
ABRAHAM VAN CAMP
WILLIAM COOL.

I testify to the above in behalf of the whole consistory,

JOH: CASPARUS FRYENMUTH, Minister.

Done at a meeting of Consistory at Machackemech, Dec. 6, 1741.

On January 7, 1742, the conjoined Consistories of Mennissinck and Meachackemech record the following:

The Reverend Consistory after having read the call from the church at Rochester, have concluded that I should not accept the call, since in the associated churches there is a special attachment to me, and in this state of affairs adopted the following resolutions, viz:

VI. That after the transit of this year, they should pay me yearly or every year the full amount of forty pounds in New York current money whenever I should marry, and that the church of Mennissinck should pay next August, of the year 1742, the full amount of twenty pounds, and the church of Meckheckemeck should also pay the full amount of twenty pounds in November of this year, 1742. But if I should continue unmarried the two churches should only pay the sum of thirty-five pounds in New York current money in the time specified above.

To this agreement we bind ourselves and our successors and add our signatures.

JANS KORTRECHT,
HANNES WESTBROECK,
HENDRICK IANSE CORTRECHT,
JANS VAN VLEIDT,
WILLIAM COOL.

Done in Consistory, January 7th, 1742.

VII. Farther, the Reverend Consistory resolved to specify the amount of horse feed, viz: a hundred schepel of oats, the four churches each and severally to furnish 25 schepels yearly, or every year.

I testify to the above in behalf of the present Consistory.

Done January 7th, 1742. J. C. FRYENMUTH.

The records show that on July 23, 1742, Johannes Casparus Fryenmuth, a young man born in Switzerland, after a license from the Governor of New Jersey, was married to Lena Van Etten of Nitsfield, New Jersey, by Justice Van Capen.

On August 12th, 1742, Fryenmuth had the honor of preaching at Smithfield before Count Zinzendorf who was journeying from Bethlehem, Pennsylvania, to Ulster County. The journal of Zinzendorf mentions "the well known Casper from Zurich a well meaning man, efficient for good in his own denomination." Two long sermons on a very hot day tired the Moravian very much. Between the two sermons the Count wandered alone into the forests during the noon hour that he might avoid religious discussion, and to read Josephus.

The following indicates some of the domine's problems. On April 11, 1748, the churches agreed to furnish the pastor a horse. They authorized Cornelius Westbrook to purchase a horse for the domine and to pay for it out of the elders' chest in each church, which horse the domine has agreed to use exclusively for the church purposes, except he will use it for himself. Nine months later the domine made the following entry: "I bind myself by signature to the four united churches of Smithfield, Walpack, Minisink and Meckheckemeck pursuant to an obligation of the same date of this henceforth to serve the churches with my own horse, for the establishment of this I subscribe my name.

J. C. Fryenmuth

On another occasion Count Zinzendorf and his daughter found great difficulty in fording the Delaware on horseback at DePuy's ford.

Conrad Weiser, another Moravian, records a trip over this same route in 1750: August 17 came to Nazareth, August 18 Nickles Depue, 39 miles to Smithfield, August 19 Henry Courtrights to Minissing 25 miles, Aug. 20 to Emanuel Pascel 35 miles, Aug. 21st to Kingston 44 miles.

Later the congregation of Smithfield (Shawnee) withdrew from the compact with the pastor's assent.

Again we read in the record of consistory of October 22, 1748: "We the undersigned lawfully and ecclesiastically assembled have resolved to sell the present residence of the Domine with its appurtenances to the Domine provided we can agree with the elders and deacons who are now absent, at the approaching meeting in November.

Cornelius Van Aken
William Eines 1748
Lambert Brink
Andres Dingman
Jans Van Etten
Benjamin Depuy
Dirk Van Vliedt"

November 5, 1748, an ecclesiastical and lawful assembly, the following resolution was passed, "That Domine Fryenmuth shall keep the deed of the house and lot, and shall lend it to nobody, nor let anyone read it or hear it read except to some church officer at his own discretion.

For the establishment of the above we append our signature,

J. C. Fryenmuth, Pres.
Cornelius Westbrook
Lambert Brink
Andrus Dingman
Job Swartwoudt."

Mr. Fryenmuth remained at his post until the atrocities of the French and Indian War rendered his service inadvisable. In 1756 he removed to Long Branch, and later he became pastor of three churches, Clover Oak, Livingston Manor, and Kinderhook. He died at the latter place in 1778. He was a man of deep religious thought and of evangelical spirit. He was held in reverence and love. The church grew in numbers and influence. Dr. Francis Zabriskie of Kinderhook has stated of him—"He must have been a man of tact and diplomatic skill, and of great influence in ecclesiastical assemblies. He was very proficient in language and preached at times in Hebrew, Greek, Latin and English as well as Dutch."

Of the four churches on the circuit of his labors, three were along the old mine road. One was just across the river, at Shawnee, in Pennsylvania. One was at Smithfield, near Depuy's Ferry, about four miles north of Stroudsburgh, in a region where Moravians and Presbyterians later predominated. Two were in New Jersey directly on the old mine road, the lower one at Walpack, Wahlpeck in the Indian language, denoting whirlpool, as a whirlpool existed there in the Delaware at its confluence with the Flatbrook streams from New Jersey. The other church in New Jersey, the Minisink church, was on a high knoll over which the old mine road passed and which today stands out prominently in New Jersey opposite Milford, overlooking that region. It is the present Montague Reformed Church.

The minister's home, the parsonage, was also on the old mine road at Nomanac near the fort on the Delaware river opposite the Nomanac Island. This was used continuously as a parsonage until Rev. Cornelius C. Elting came; he bought the "Fort Van Auken" farm east of the Neversink. The fourth church, Meckheckemeck, on a site now a part of Port Jervis, on the mine road, was on the west side of Neversink river, where one may now see the markers of the graves of the old Mechheckemeck cemetery in many odd shaped and sized stones which are now patriotically cared for by the Daughters of the Revolution. This is now on East Main Street, Port Jervis.

On September 6th, 1760, Rev. Thomas Romeyn, of Flatbush, Long Island, was installed as pastor of the three churches. A faithful, industrious, quiet worker for the church, he remained for twelve years, until the war clouds of the Revolution began to gather. Born in New Jersey in 1729, he was ordained by the Classis of Amsterdam in Holland. His service was most acceptable. In 1772 he returned to Flatbush.

Domine Romeyn was assisted by other ministers and laymen who passed through from Albany and Kingston to New Brunswick. He established religious services in "The Clove" in New Jersey and filled a position which few men could have occupied better than he.

During the next thirteen years, the period of the Revolution, there was no stated pastor here. Religious services were held irregularly.

On August 25th, 1785, Rev. Elias Van Bunschooten was installed as the pastor of the three churches of Meckheckemeck, Minisink and Walpack. He was a graduate of Princeton, a student of theology with Rev. Hermanus Meyer at Kingston, and had twelve years ministerial experience at Schaghticoke. In 1787 he established the church in The Clove near Deckertown, now Sussex, in New Jersey, while continuing his work with the other churches. About 1792 he withdrew to The Clove church. He bought a farm and a mill where he continued to serve as pastor with acceptance until 1812, when at the age of 74 years he gave up his charge. He died there in 1815.

During Rev. Elias Van Bunschooten's pastorate the second log church in Deerpark was built on the site of the one burned during the Revolution, near the old Meckheckemeck cemetery at the junction of East Main Street and Jersey Avenue in Port Jervis. Mr. Van Bunschooten preached in Dutch and English as the occasion required. He was most earnest and fearless, frugal, eccentric, exact and exacting. His messages were evangelical, scriptural, clear and distinct. He was the last minister serving the three churches jointly, the union discontinuing about 1800. Walpack in 1808 associated with other New Jersey churches, with their own ministers, under the Classis of New Brunswick. Domine Van Bunschooten is especially remembered for his bequest to Queen's (Rutgers) College for the purpose of assisting and encouraging preparation of students for the ministry. He originally donated over $14,000 to the college for this purpose and later increased the fund to $17,000; by the adding of interest it has become $20,000.

On May 24th, 1752, the council of Proprietors of New Jersey conveyed to Abram Van Campen and Garre Brink for the use and benefit of the churches of Walpack and Pa Ha Quarry, a farm of 210 acres of land in Sandyston. The consideration was "six pense and a pint of spring water yearly from a large spring on the premises, if demanded." The income from this farm was to be used in the support of preaching the gospel in these churches.

During the period of the Revolution, an Englishman, Thomas White, was located at Peenpack as a school master. With his wife, he lived in a part of Fort Gumaer and, though a "King's man," became identified with the families and people here in de-

fense of the fort and their home. They continued in the valley. At his death, his will revealed an endowment by him to four neighboring churches, one of which was the Meckheckemeck Church, later the Reformed Dutch Church of Deerpark. As a teacher and leader here, he developed by his life and life work a piety, honesty, morality and mentality, forceful and uplifting. He was a companion, co-laborer in the church, with the domines here in charge, especially Rev. Elias Van Bunschooten. He devised a plan of instruction and discussion of disputed topics, and provided by bequest for payment for one sermon each year by the minister of each of those churches. Through the financial aid of one of our present Deerpark Reformed Church elders this provision is today in force in Deerpark and the Thomas White sermon is an annual discourse to our people on any one of the following subjects: "The divinity of the Holy Scriptures, the divinity of the Holy Ghost, the divinity of our Lord and Saviour, Jesus Christ, to establish the Christian faith, and confute heresies from the reasonableness of the Christian religion, above all others proven by the writings, faith and practice of the suffering primitive Christians." He designated the second Sunday in September each year for this sermon in Deerpark.

In 1803, Rev. John Demarest became the fourth pastor for the two churches of Meckheckemeck and Minisink. He remained until 1806. The English language was used in church services. His preaching was grave, serious and earnest. Of him little is known and less is recorded.

After this there was for several years lay reading of sermons, with the work of Rev. Phineas Camp; which was followed by a religious awakening, which continued until 1816. On November 16th, 1816, a call was made to Rev. Cornelius C. Elting with compensation of $500 a year and his firewood. He was a graduate of Queen's College in 1812. On May 30th, 1816 he was installed as the fifth pastor. He preached to both congregations until 1838, when he continued only with the Meckheckemeck church, whose corporate name was then by legislative act made "The Minister, Elders and Deacons of the Reformed Dutch Church of Deerpark." It is now known as the Deerpark Reformed Church. Dr. Samuel W. Mills states that Mr. Elting's services were most acceptable and successful. Of strong, vigorous constitution he did a great

work. He was revered as a minister and esteemed as a citizen and neighbor.

During his pastorate at the Minisink Church, at a time of deep religious experience, it is said that the religious fervor extended across the river from the Minisink Church. Milford became greatly interested. Under Mr. Elting's incisive and convincing ministration, public sentiment and feeling there were reversed on the subject of religion and Sunday religious observances. The County Court House became the prayer meeting house. With the assistance of Moses Bross and James Wallace, public religious services were held and regularly maintained. Sunday horse races and carousals were discontinued. A nucleus was formed which later became the first Presbyterian church of Milford.

During the Elting pastorate, Sunday school instruction of the children was established, the pastor appointed its first superintendent by representatives of the American Sunday School Union. The first library was donated by John B. Jervis, for whom our town was named. Due to his ministrations in families where there was contagious disease, Mr. Elting's death occurred suddenly on February 29, 1844.

THE CHURCH IN THE SCHOHARIE COUNTRY

By

George Zabriskie Collier

THE Schoharie country, so picturesquely situated among the vales and foothills of the northern Catskills, "classic grounds for the antiquarian," like New York State, has not received due attention from historians. Space limits forbid the minute presentation of the geographic and historic background of the activities of the High and Low Dutch pioneers of pre-revolutionary days. Elsewhere must be sought the description of the several trails formed by the Schoharie, Delaware and Susquehanna streams and their tributaries, linking the region with the Catskill, Mohawk, Albany and Schenectady sections; the fierce border conflicts in the French and Indian and the Revolutionary wars; the careers of Brant, the Johnsons, Col. William Butler and others; the thrilling exploits of David Elerson and Timothy Murphy, of Morgan's Rifle Corps; the heroic defense of the upper, lower and middle forts; the massacres in "Vromansland," Cherry Valley, Cobleskill, Beaverdam and elsewhere; the several Indian tribes and their participation in the various struggles; the sending of 8,000 bushels of grain to General Washington and his appreciation of the same; the eagerness for enlistment in every war. They were hardy mountaineers, and their establishment and perpetuation of church life revealed the enduring of much hardness.

I.—Early History

The history may be divided into two parts, that of the Palatine or High Dutch element, and that of the Low Dutch settlers in "Vromansland" and elsewhere. The former has contacts with

the East and West Camps on the Upper Hudson, later with the Mohawk Valley and Pennsylvania; the latter more Lutheran than Reformed; the Low Dutch life is in close touch with that of Albany and Schenectady.

1.—The Palatine or High Dutch Element

During the Thirty Years' War, Queen Anne, at enmity with France, offered a refuge in the Schoharie Valley—a "promised land" they later called it—to 3,000 Palatines whose lands Louis XIV had devastated, who had suffered also from the misgovernment of their own petty rulers. This offer was due in part to a letter to the London Board of Trade from Rev. Joshua Kocherthal in 1708, asking, in behalf of himself and "the poor Lutherans," to be sent to America. England desired a larger population in this sparsely settled region to contend more effectively against French invaders from Canada and their Indian allies. It was claimed that 40 acres and five pounds were offered to each family. Having arrived in New York in a none-too-prosperous condition, their presence there not being well understood by the Low Dutch, they were detained at Governor's Island, it being alleged that they had contracted some "distemper" on the voyage, and later, in 1710, were sent to the East and West Camps on the Upper Hudson, part of the domain of Robert R. Livingston, called by Sherman Williams (*New York's Part in History,* p. 173) "a man of great ability and rare persuasive powers, but unfortunately unduly acquisitive." He offered Governor Hunter 6,000 acres for their use, expecting that the governor would contract with him to provide for their maintenance from his well-equipped bakery, and that they would not compete in the manufacture of woolen goods, but should be taught under competent instruction to make tar and naval supplies as part payment for expenses incurred in their behalf. They claimed, however, that the land was not arable for corn, and was poorly supplied with pine for the other purposes. Later they claimed that they had been compelled to send without pay a contingent of fighting men to Canada. A small force was sent from Albany to quiet them, with no permanent result. Lord Clarendon later expressed regret that Governor Hunter had been so much under Livingston's influence. Emissaries were sent to Indian chiefs in the Schoharie

country, to whom (so one story states) $300 was offered—more, by the way, than had been tendered the Indians for the Island of Manhattan. The land had previously been bought by the home government, it is said. Nicholas Bayard also had received a patent to 30 miles of land on each side of the Schoharie.

The fifty families who moved there under the leadership of J. Conrad Weiser settled in "dorfs" at intervals from the Little Schoharie to the mouth of Cobleskill Creek—Weiser's Dorf, the earliest, site of the first edifice of the Middleburg Church, near the old cemetery now known as Memorial Park; Hartmann's Dorf, a mile farther north; Brunen's Dorf, the southern end of Schoharie village; Smith's Dorf; Fox's Dorf, near the "Stone Fort" and the bridge over Fox's Creek; Garlock's Dorf, Kniskern's Dorf—from all of which contributions were made to the early life of the Reformed Church and also of the Lutheran. It is said that there were about 780 in these dorfs in 1718, Kocherthal and Haeger being government census takers.

"Thus did the High Dutch drift to Driftwood" (the meaning of "Schoharie")—so did the late Hon. George L. Danforth describe this early emigration in his address in 1886, the one hundredth anniversary of the second Middleburg edifice.

This liberal infusion of the High Dutch made the resultant Reformed Church life quite composite, a feature augmented by the fact that Haeger, an early missionary, had received ordination from the Bishop of London. He baptized many later found on the rolls of Reformed Churches. Naturally it was expected that as the state government was English, it would be only a question of time before the Dutch would be absorbed by the Church of England. Haeger's name appears among those of the early missionaries, but he was not regarded as a pastor. Indeed, the High Dutch did not take kindly to the ritual of the English Church. A somewhat similar anomalous ecclesiastical position was that of Ehle (Oehl).

Despite occasional friction between the High Dutch, largely of Lutheran origin, and the Low Dutch, they often worshipped together in fraternal spirit. In Mr. Danforth's opening words in 1886, "The congregation which worships here," *i. e.,* in the

Middleburg Reformed Church, "does not claim the exclusive right to the precious history of this ancient church, for full well we know that for nearly 100 years only one church altar was raised for God in Upper Schoharie, and that the dwellers in this valley, whose blood, Dutch and German, is in the veins of most of us, and whose names many of us bear, and whose descendants worship in many churches, here together bowed before God in the old High and Low Dutch Church in Weiser's Dorf, and in this which arose from its ashes—together they built both churches, together they sustained them, and in the old Dutch and no other they worshipped their common Lord until the building of St. Mark's Evangelical Lutheran Church in 1824."

Occasionally during the pre-revolutionary period, as in later times, there were mutual suspicions and rivalries. The useful labors of Domine Haeger sometimes were unwelcome because of his Episcopal ordination, and there were outbreaks of polemic zeal between Lutherans and Reformed after the former had effected separate organizations. Weiser feared that the coming of the Vromansland group might crowd out the Palatines. Much later, in 1765, a Lutheran minister held a preparatory service at Breakabeen, at which but two persons from one section of his parish were present. As a reason he said that some people "resolved to hold a public meeting and divine service on Sundays, at which a man of the Reformed faith and a declared enemy of the Lutherans, namely Heinrich Haeger, was to read, and one of our congregation, namely Johannes Kniskern, was to act as foresinger." Thus, as Judge Dow Beekman said, quoting this statement at a Lutheran anniversary, "We see there was warfare between the creeds. However, while Low Dutch and High Dutch, Dutch Reformed and Lutheran, warred with each other on the theological battlefield, nevertheless they found it quite necessary in later days to unite their fortunes and stand shoulder to shoulder to present a solid front against the English, Indians and Tories, who threatened their lives and liberties." Such incidents repeated today cause a smile, for the relations between these two bodies in the Schoharie country are exceedingly fraternal, and when changed conditions have suggested union or absorption, the way has been prepared by generations of co-operation, intermarriages and interchange of pulpits.

2.—The Low Dutch Element

Not long after the coming of the Palatines, a more simon-pure Dutch element arrived—Adam Vroman, a Schenectady trader, having obtained a title to 1,100 acres near Mt. Onistagrawa, less euphoniously, "Vroman's Nose," this section being yet popularly known as "Vromansland." He secured a deed in 1711 from the renowned King Hendrick and others, a part of which reads: "In testimony whereof, we, the three races of and tribes of the Maquase, the Turtle, Wolf and Bear, being present, have set their marks and seals in the town of Schenectady this, two and twentieth day of August, in the tenth year of her majesty's reign, Anno Domini 1711." (See the address of Hon. Dow Beekman at the anniversary of the St. Mark's Lutheran Church, Middleburg, 1924.) This does not seem to have been Vroman's only title to the land. His coming caused some distrust among the neighboring High Dutch, who feared they might be dealt with as at the East and West Camps. Some migrated to the Mohawk Valley, and their descendants are found in the churches of that section. Others went to Pennsylvania, including Conrad, son of J. Conrad Weiser, whose daughter married Henry M. Muhlenberg, often regarded as the founder of American Lutheranism, which is a sort of by-product of the partial separation between the Schoharie High and Low Dutch. Thus is American Lutheranism linked with the history of the Schoharie country.

Space does not permit us to dwell on the complications in early Low Dutch titles resulting from the Nicholas Bayard patent of land on the Schoharie, his offer to give gratis new and clearer titles to the occupants being imperfectly understood. (See Williams' *New York's Part in History*, p. 164.) The departure of many of the High Dutch to the Mohawk Valley and Pennsylvania tended to strengthen the dominance of the Low Dutch.

II.—Organized Church Life

This centers around the churches at "Fox's Dorf" (Schoharie) and "Weiser's Dorf" (Middleburg), which churches sustained collegiate relations until 1788.

The writer regards 1728 as a very conservative date, though no record of the organization has come to light. Corwin's Manual

gives 1730. A consistory assembled in 1730 to elect elders and deacons. Their own tenure must have antedated this.

Rev. Sanford H. Cobb, D.D., in a sermon preached in February, 1888, said there was an extant entry in a church treasurer's book as early as 1728. Mr. Royden W. Vosburgh, transcriber of the early church records for the New York Genealogical and Biographical Society, found two pages of baptismal records beginning with 1728 in the custody of the Lutheran Church, organized 1743, none of which were, he found, in the handwriting of any earlier Lutheran missionary worker or pastor, some of them being in the handwriting of Domine Petrus Van Driessen, others in that of Ehle (Oehl). They were not uniform with the entries in the Lutheran register. Though unable to account for their being in such custody, except through the fact of the early close relations between the Lutheran and the Reformed, he transcribed them in the Reformed register, as plainly they were not entered by Lutheran pastors. To quote Mr. Vosburgh: "At the time I was transcribing the records of St. Paul's Church (Lutheran), I was inclined to the belief that these two leaves were part of a Lutheran Church record. Since that time I have determined by identification of nearly all the handwriting, no Lutheran minister wrote a line upon the leaves, which certainly renders their possession by the Lutheran Church difficult to explain."

Indeed, earlier than 1728, Haeger administered the sacraments in Schoharie—some say as early as 1720. The Schoharie branch saw fit to celebrate its bi-centennial in 1921, stating on its program, "The Reformed Church of Schoharie, N. Y., was formerly known as the Protestant Reformed High Dutch Church, and was popularly called the High Dutch Church. It was founded about 1720." Dr. Cobb said in his historical sermon, 1888: "The work of Haeger commenced the year after the settlement of Schoharie, and the presence here of the two (Haeger and Oehl) may account for the early establishment of the Reformed Church in Schoharie. The name of the church organized between 1720 and 1730 was the Protestant Reformed High Dutch Church of Schoharie."

In the records of the Leeds Church is a communication from the "High and Low Dutch Reformed Church of Huntersfield (Schoharie), of date Feb. 22, 1731-2, testifying to the faithful-

ness and zeal of Rev. G. Michael Weiss, for a short time its pastor," grief at the approaching separation, and prayer that "his life and teaching may be fruitful in the new sphere where he is to labor," signed by six members of consistory. Though we cannot explain the double date 1731-2, it proves that prior to 1732 at the latest, Mr. Weiss had served as pastor of a responsible organization.

In 1730, 18 members were "found" by the Rev. Reinhardt Erickson, to whom others were then added. These 18 must have antedated his coming.

The local historian, J. R. Simms (*Frontiersmen of New York*, Vol. I, p. 288), denies that a Reformed organization preceded that of the Lutherans in 1742 at Schoharie, on the grounds that there is no extant account of such organization, and that certain early records were destroyed by fire. If known to have been destroyed, they must have existed, and it was not the first volume, but the second, from 1785-1820, that is missing. Keeping church records has not yet become an exact science or fine art, and there is common sense in the statement of the later county historian, William E. Roscoe, 1882: "The early churches of the border settlements had no regular services as at present. * * * Their first religious proceedings were not recorded, as a general thing, and if at all, they were kept in rude, unbusinesslike manner, and became lost."

Roscoe regarded the Weiser's Dorf (Middleburg) organization as older than that at Schoharie, usually considered the parent church. After noting (p. 199) that the latter was organized shortly after the settlement of Fox's Dorf, he deemed it unthinkable that the Low Dutch at Middleburg could have remained from 1713 till 1728 without organized church life and government, whether or not there was an edifice. "We cannot but think that the Middleburg Reformed Church was the parent church of the Schoharie settlement, and was founded long years before the edifice was erected, unless they built a rude house of worship previous to the one that was burned by Johnson and Brant in 1780, of which we have not the least knowledge. We cannot but think it was organized as early as 1714 or 1716."

Also, considering the churchly zeal of the Low Dutch, it is highly probable that in Vromansland (now town of Fulton)

there were meetings held before the High and Low Dutch group organized in Middleburg. Gideon Hawley, a New England traveler and missionary, later described a Dutch meeting there, not improbably a survival of some earlier group that existed before the stronger organization at Middleburg was formed. In Roscoe's words, "We would not be surprised to learn that they had a rude meeting house, in which missionaries of the Low Dutch faith preached years before the Schoharie or Middleburg churches were organized." Gideon Hawley also says, "I have been at their meetings when the boys, through the service, and even at the celebration of the Lord's Supper, have been playing bat and ball the whole term (time) around the house of God." This must refer to an old, regularly set-apart building, not a private house. It is not probable such would have been built after the neighboring Middleburg edifice had become available.

Certainly, 1728, the date arrived at by Mr. Danforth in his 1886 address, is ultra-conservative, Simms to the contrary notwithstanding.

III.—Edifices

There have been at least five of these.

1. The church at Schoharie, near Fox's Creek, northeast of the "Fort," perhaps not wholly abandoned after the building of the latter. Rev. W. N. P. Dailey (*History of Montgomery Classis*, R. C. A., p. 127), following Corwin, lists an extinct Lower Schoharie Church, founded 1770. The writer believes this to have been a group which may have continued to worship on or near the site of this first edifice, perhaps attending, also, the Fort when convenient. An abortive reorganization may have been attempted in 1770, of which, however, the writer can find no trace in local tradition.

This was erected in 1736, eight years after the suggested date of organization. Roscoe states that on a map of date 1750, it "stood east of the Stone Fort at the point of the second knoll of the creek above the iron bridge, where three apple trees may now be seen."

Simms (*Frontiersmen of New York*, p. 188), quoting from Jacob Becker, says: "It was square, after the model of the Albany Dutch Church, with a steeple over its center, and was

provided with a small bell, the rope of which came down into the center of the building."

Gersina, a daughter of Joseph Brant, was baptized in this church, which was razed in 1772.

2. The "Stone Fort," a "Church Militant" in more than one sense, was erected during Domine Johannes Schuyler's second pastorate in 1772. During troublous times it was surrounded by a moat and pickets. Block houses were built at diagonal corners. Cannon and balls yet adorn the lawn. In its cemetery is buried David Williams, one of Andre's captors. Later used as an arsenal, in 1872 it came under state control, and is now a museum, with many priceless relics and documents.

Roscoe writes: "As we approach the old Fort, we can best feel we are upon hallowed ground—ground bathed by mothers' tears, fathers' sweat and privation, and the blood of noble sons, that bespeak grandeur and sublimity of character which will resound to succeeding generations. Even these rough walls display that beauty which polished marble fails to show, as the patriotic deeds here enacted are reflected on each rough layer, making them emeralds in Freedom's structure."

3. The present centrally located modern brick edifice erected in 1844 in the village of Schoharie.

4. The first known edifice of Weiser's Dorf (Middleburg), on Main Street, near the old cemetery, now called Memorial Park. At first the Palatine or High Dutch element predominated, the Low Dutch meeting, perhaps, in Vromansland when mutual jealousies, happily short-lived, obtained the upper hand.

The writer thinks that this edifice was what Mr. Dailey (*History of Montgomery Classis*, p. 127) regarded as a separate, long extinct church, calling it "Schoharie Upper," though it is conceivable that a temporary group of Low Dutch may have formed a moribund organization later absorbed by the High and Low Dutch members who unitedly worshipped in the same church.

The burning of this church by Indians, Tories and English, October 17th, 1780, was part of the incursion in which the heroic defense of the three forts—Upper, Middle and Lower—formed part. It was a time when families were divided in their allegiance, and thrilling border contests took place. Arms were brought to church here and at Schoharie. "The heads of the families sat

at the aisle ends of the pews, with muskets in their hands." (Danforth *in loco.*) Massacres under the leadership of the Tory Crysler occurred in Vromansland. Timothy Murphy refused to obey Colonel Wolsey and admit a flag of truce into the Middle Fort. Hon. G. L. Danforth eloquently tells the story of October 17, 1780: "Before the sun begins his career that day, we hear the boom of the alarm gun at the Upper Fort, five miles away, and the guns of our fort answer, 'Aye, Aye!' and watch in feverish suspense, and soon see the advance down the valley of the British, Tories and Indians, marking their way by smoke and flame. They reach Weiserdorf, and barns and dwellings, stacks of hay and straw, yield to the barbarous torch, and with an additional pang of sorrow, we see the lurid flames mount the sides and circle the steeple of the old Dutch meeting house, dear to the hearts of the heroic band who stand at the Middle Fort ready to receive and able to roll back the shock and charge of the coming foe. Thus was the old Dutch Church brought to ashes, and thus was the valley filled with desolation."

Who knows to what an extent the horror of this sacrilegious destruction of the house of worship may have steeled the hearts of those in the Middle Fort, and made them vow that their foes "should not pass," as the shattering of European cathedrals has done!

The undaunted Dutch drew up a petition to the Legislature, appealing for relief because they had suffered in the common cause—a petition not actually presented, owing to the relation between church and state in our land. Permission, however, was obtained from Mayor Jn. Jac. Beekman of Albany that Hannes H. Becker and Martinus Van Slyke might receive contributions from the people of Albany. This request to the mayor breathed a spirit of penitence worthy of the Hebrew prophets: "We thought it proper that after peace had been made with men, we should make peace with our God, which we have so cruelly offended."

5. The second edifice of the "Weiser's Dorf" Church, yet existing, little changed as to its exterior, was begun in 1785, five years after the destruction of the building about three-fourths of a mile away. The people "had a mind to work." Each gave as he was able, stone, plank, etc. Albany and the Mohawk region

gave about $1,250. Much of the labor was free, the laborers camping near the church, washing in the nearby river, cooking on its bank in iron kettles. "The women cooked and helped generally, even carried brick in their strong linen aprons to the masons." (Danforth.) The full story is given in the county histories, together with a description of the edifice, which was dedicated by Domine Schneyder on Nov. 18th, 1787. It is a plain brick structure, with modernized interior, with no front door at the steeple end—a protection from the north winds.

IV.—Missionaries and Pastors

A collegiate relationship as to pastors existed in the Weiser's Dorf and Fox's Dorf churches until 1788. The early workers did not confine their activities to this region. As stated before, Haeger's official relation was with the Church of England, and the same may be true of Ehle (Oehl).

1. Rev. Reinhardt Erickzon (1730-1) is regarded as the first pastor, though he remained in connection with the Schenectady church from 1728-1736. He matriculated at Gröningen, was ordained by the Amsterdam Classis, earlier supplied several New Jersey churches, and was first president of the Coetus. "He was of considerable intellectual ability, highly esteemed by his ministerial associates and influential in the councils of the church." (Corwin's Manual). He died at New Brunswick, 1771. (See "Brick Church Memorial" by Rev. T. W. Welles, 1877.)

2. Rev. George Michael Weiss (1731-2) was of Palatine stock, of wide influence in his later and longer pastorates. "His going among these Germans put an end to the efforts of the Church of England to proselyte these Germans" (Corwin's Manual). The reference is to the labors of Haeger and Oehl. He did excellent work as missionary among the Indians. It was the letter commending him to the Leeds consistory, above mentioned, that furnished one of the grounds for a date of organization earlier than that alleged by Simms. These early pastors lived sometimes at Schoharie, at other times at Middleburg, considerable land being owned in both places.

3. Rev. Johannes Schuyler (1736-1756) followed Weiss after an interval of four years, the longest pastorate in the church's

history. He was a native of the Duchy of Nassau, was ordained in 1738 by Revs. Reinhardt Erickzon and Gerardus Haeghoort, by permission of the Classis of Amsterdam, said to have been the first Reformed minister to be ordained in this country, leading perhaps to the effort to secure a Coetus the next year. He later consorted with the "Conferentie." He died in 1779. "He was a man of fine education and large attainments. He preached for one hundred miles around, and was the great Dutch domine of this section of country" (Danforth). To him and his consistory were deeded by Myndert Schuyler 29 acres of land in Weiser's Dorf, much of which is still in the possession of the church, land rental being paid for it annually.

4. John Mauritius Goetschius (1756-60), a Swiss, also a physician, earlier a pastor at Hackensack, a trustee of Queen's College, preached in German and Dutch, at first for two years without a call, not administering the sacraments. He was regularly installed in 1757, after complaint by Conferentie, by Revs. Barent Vrooman of Schenectady and Theodore Frelinghuysen, then of Albany, a widely known Lutheran minister, Rev. P. N. Sommer, assisting. "He was large and commanding in person, courteous and intelligent in his intercourse with others, and decided in his opinions" (Corwin's Manual). "Though versatile, his preaching abilities were limited" (Danforth). He died in 1785 at Shawangunk.

5. Abram Rosenkrantz, (Rosen Krantz), (1760-1765), came from Canajoharie, and returned thither, an exceedingly scholarly man, "the foremost divine of Schenectady," a graduate of a German university, brother-in-law of General Nicholas Herkimer. (See Dailey's History of the Montgomery Classis.) His work included an itinerary mission circuit among German families along the Mohawk between Schoharie and Utica. At Fox's Dorf he preached in German, at Weiser's Dorf in Dutch. He died in 1796, leaving four sons and some daughters. In 1915 a granddaughter was yet living in Ogdensburg (Dailey). The name is found in the Breakabeen and Blenheim section of our territory. His personal sympathies were said by some to have been with the Tories, but his close affiliation with General Herkimer enabled him to "weather the political tempests."

6. In 1766 the church departed from precedent and made a call in blank, salary £75, about $187.50, and "a comfortable parsonage which shall always be kept in good order; a farm of 14 acres in Schoharie, always kept well fenced, and the necessary wood for fuel," signed by two "ouderlingen" (elders) and four deacons, and, beneath, the names of 28 members or adherents. Most of these names are yet found in the Schoharie country, e.g., Swart, Becker, Eckerson, Janson, Vrooman, Hagerdorn, Vedder, etc. This led to the return of Rev. Johannes Schuyler for a second pastorate (1766-1779) of 13 years, about 33 in all. The Stone Fort was then built. His name is cut in large letters on the east wall of the old church together with the date 1772. His body is buried beneath the pulpit. Dr. S. H. Cobb in an article, 1871, wrote "Thus, if tradition says correctly, the bones of Schoharie's best known pastor have lain for a century; and their resting place in these last years has been desecrated by most profane uses. As the remains at once of a pastor faithful and beloved, and of a patriot animating his brethren in the Revolutionary struggles, they have deserved better treatment." "The Domine does not dare pray for King George any more, and for Congress he will not pray" is a sentiment quoted by the chairman of a Committee of Safety during those days when congregations were divided in sentiment.

7. The two churches were supplied after Schuyler by several about whose work little is recorded locally. The troubled times unsettled church life somewhat, and pastorates were short. Corwin's Manual lists the names of Rev. John D. Gros; Rynier Van Nest, who married the widow of Domine Goetschius; John G. Gebhard, the great-grandfather of his well-known namesake, so long the efficient and beloved Secretary of the Board of Education; George W. S. Schneyder (1785-7) who dedicated the present Middleburg edifice in 1787. Soon the collegiate relation was dissolved, and the later history is beyond the pre-revolutionary limits prescribed for this paper.

Though the early organized Reformed Church life in the Schoharie country centers about the region of the seven "dorfs" and Vromansland, it must not be inferred that this religious body was without great influence in other parts, where churches, mostly later than the period here treated, were organized—a few just

falling within the pre-revolutionary era. Strictly rural, with no large city, there have been relatively fewer changes in population, and the names of the old families are found in every hamlet. Many homesteads are still owned by the descendants of the pioneer settlers of those militant days. We can but mention, as the fruitage of the early colonization of these regions, the churches later organized at Prattsville, once called Schoharie Kill, 1798; South Gilboa, 1836; Gilboa, 1859; Eminence, 1824; Breakabeen, 1820; Blenheim, 1798; North Blenheim, 1850, which with Breakabeen was the sphere of the yet remembered labors of Rev. Philip Phelps, D.D., in his old age; Gallupville, 1844; Berne, 1830; Beaverdam, 1763, perhaps better treated with the Albany churches, yet having contacts of a thrilling nature with the scenes centering about the Stone Fort; Cobleskill, with several organizations now extinct; Bramanville, 1808 (1st Howe Cave); Lawyersville, 1788, in some respects a banner church; Sharon, Conesville and others:—some yet puissant, some resting from their labors owing to changed conditions largely due to the influx of other denominations, the Dutch having blazed the trail for them. It is doubtful if there is a Protestant church of any denomination in this region without some mixture of the Dutch, High or Low. More than from some more thickly populated parts have men entered the ministry of our own, the Lutheran, Christian, and Methodist bodies. Two former secretaries of our Domestic Board, John Garretson and Jacob West, here learned to understand the "hardness" needed by those enlisted in pioneer work.

V.—Early Customs and "Particularia"

Judged by modern standards much was primitive and imperfectly organized. Present-day multitudinous activities were lacking. Modern comforts and rapid transit were unknown. As in New England, in winter the worshippers brought foot-stoves, filling them with live coals protected by embers, obtained in the near-by houses. Church attendance was an all-day affair. Those who had travelled many miles—in one instance 15 each way—would have felt poorly fed with but one service. During the interval they enjoyed the cordial hospitality of those near the church, "at whose dwellings," writes Simms, "they not only re-

ceived the benefit of a warm fire, but were frequently served a luncheon of fried cakes, cheese and apples, and a glass of good coffee." Religious topics were discussed and debated. Here, as in Albany and elsewhere, "tithing men" quelled the disorder with corporal punishment, if necessary using a hickory gad.

Lacking organs and pianos, the tuning fork may have evoked a heartier congregational singing than is sometimes found when a loud instrument and trained choir offer proxy praise for those "listening in." Hymn books were scarce. After the "fore-singer" had given the key with the tuning-fork, the pastor would give out one or two lines—a helpful process in memorizing hymns, as the poems of Homer and of Scottish bards are said to have been handed down. Sometimes, however, this method conduced to worship in letter rather than in spirit, as in an old local legend quoted by Mr. Danforth in 1886, and later by Judge Dow Beekman at a Lutheran anniversary in 1924—no such occasion being deemed "realistic" of those good old days without it. Quoting Judge Beekman: "Away back in our early history, one morning the old Dutch Domine arose in the pulpit and prepared to give out the hymn, and then first discovered that he had left his eye-glasses at home. Looking over the congregation who were expecting to receive the lines of a hymn, he said:

"Mein eyes ish dim,
I cannot see—
I left my specks at home."

As soon as he had finished speaking, the fore-singer and the congregation, according to their custom, began and sang these words. The domine was, of course, astonished and embarrassed, and in his surprise explained:

"Mein Gott, Mein Gott,
Dat is no hymn.
I only said my eyes vash dim."

And straightway the congregation, according to their custom, sang those lines also. Then, according to the tradition, the domine, his patience absolutely exhausted, in a last attempt to stop the singing, called out:

"I did not mean that you should sing at all.
I think the devil must be in you all."

As the meter here changed, we can suppose that he finally hushed the voices of his highly musical congregation."

The writer does not know from what archives this local legend was unearthed, or how many "redactors" have embellished its original, probably simpler, form; but on the principle of the late Coue and those of like cult, it has been repeated so often, "every way," as to earn admission to the Gentile Court of the temple of truth. It at least betokened attention and rapport between pulpit and pew not always in evidence in these less primitive times.

In closing, I would adapt and apply to the whole picturesque Schoharie country, and to the descendants of these sturdy High and Low Dutch pioneers, the closing words of Elder Danforth's address at the Centennial of the Weiser's dorf edifice in 1886: "And now, venerable and beloved church, we, thy present children, salute thee:—the spirits of the good, who have departed hence sanctified and glorified—a great cloud of witnesses—salute thee today. And as the mountains were round about Jerusalem, and as the mountains are about thee, so may the Lord be round about his people from henceforth, even forever."

THE CHURCH AND THE INDIANS IN COLONIAL DAYS

By

CHARLES EDWARD CORWIN

Journal of the Presbyterian Historical Society, October, 1925.

WE who are the latest-sons of time are prone to be proud of our progress and to have a feeling of condescending pity for the generations of an earlier day. Probably our undoubted mechanical achievements have tended to develop this feeling of superiority, which has diffused itself throughout all the departments of our life. It has come to pass that even in the realm of Christian service we are tempted to think our purposes and methods better than those of our fathers. Some writers upon missions speak as if, after the Apostolic age, no earnest effort to obey Christ's last command was made until the times of William Carey. To aid in the correction of such a misconception, the study of the missionary work of earlier periods is of value. One phase of such an effort is revealed in the labors of the Dutch-American colonial pastors in behalf of the Indians whom they found roaming over their wilderness fields.

The Indian tribes which originally occupied the territory settled by the Dutch were of the Algonquin stock. They were hunters, fishermen and rude farmers, not greatly inclined to war. But about a century before the coming of the white men, an alien race, their superiors in intelligence, ambition and ferocity, had invaded their vast areas, and established a savage supremacy among them. These conquerors were the Iroquois, the "Romans of the Western World." From the name of one of their most eastern tribes the Dutch at first called them Mohawks and later they were known as the "Five Nations." The country therefore was full of fearful and treacherous submission on the one side, and of bold and cruel oppression on the other. These conditions of aboriginal life con-

tinued throughout the whole colonial period and made more difficult the work of the missionary among them.

The vast area which became the field of the Dutch-American colonial pastors was but sparsely inhabited by the red men. They roamed over the whole but their numbers were few. At the very height of their power the Five Nations could put only about four thousand warriors in the field. This would indicate a population of not more than twenty thousand. Since their supremacy was complete, it is not probable that the subject tribes were more than twice their number. It is therefore safe to conclude that the native population of New York and New Jersey was less than one hundred thousand at the beginning of the seventeenth century. It undoubtedly diminished after that.

Of the Indian character and religious conceptions when first touched by the whites, one of the earliest and most acute observers, Domine Michaelius, said:

> As to the natives of this country, I find them entirely savage and wild, strangers to all decency, yea, uncivil and stupid as garden poles, proficient in all wickedness, devilish men, who serve nobody but the devil, that is, the spirit which in their language, they call Menetto, under which title they comprehend everything that is subtle and crafty and beyond human skill and power. They have so much witchcraft, divination, sorcery and wicked tricks that they cannot be held in by any bands or locks. They are as thievish and treacherous as they are tall; and in cruelty they are altogether inhuman, more than barbarous, far exceeding the Africans . . . How these people can best be led to the true knowledge of God and of the Mediator, Christ, it is hard to say. I cannot myself wonder enough who it is that has imposed so much upon your Reverence and many others in the Fatherland concerning the docility of these people and their good nature, the proper *religionis et vestigia legis naturae* which should be among them; in whom I have as yet been able to discover hardly a single good point, except that they do not speak so jeeringly and scoffingly of the godlike and glorious majesty of their Creator as the Africans dare to do. But it is because they have no certain knowledge of him or scarcely any.

Some twenty years later, after a longer acquaintance with the savages, it was said in 1649:

> Some have scarcely any knowledge of God, others very little. Nevertheless they relate very strange fables of the Deity. In

> general they have a great dread of the Devil, who gives them wonderful trouble; some converse freely on the subject and allow themselves to be strangely imposed upon by him; but their devils, they say, will not have any thing to do with the Dutch. Scarcely a word is heard here of any ghost or such like. Offerings are sometimes made to them but with very little ceremony. They believe also in the immortality of the soul.

According to Longfellow, the excellent elder of Plymouth judged of the red men:

> It wise and well that some at least were converted
> Rather than any were slain, for this was but Christian behavior.

But in spite of such sentiments the first contact of the Dutch with the Indians was, to say the least, non-Christian. During his memorable voyage in 1609 up the "Great River of the Mountains," Henry Hudson traded with the Indians, made them drunk and killed some of them, but told them nothing of the Gospel message.

The story of Hudson's visit and of the debauch of the Indians in the cabin of the Half Moon was often retold in their wigwams. Forty years later it was reported:

> The natives of this country testify that on seeing the Dutch ships on their first coming, they knew not what to make of them, and could not comprehend whether they came from heaven or whether they were devils. Some among them on its first approach even imagined it to be a fish, or some sea monster, so the strange rumors concerning it flew throughout the whole country. We have heard the Indians also frequently say that they knew of no other world or people previous to the arrival of the Netherlanders here.

Even a century and a half after the event, the dusky children of the forest repeated to a Moravian missionary distorted legends of the astonishment of their ancestors at the effect of Hudson's liquor upon them.

During the first decade of Dutch contact with the Indians, the latter, so far as we know, learned nothing of the white man's religion, but they did learn three things. They learned how to get drunk, they learned the use of fire arms, and they learned to covet the trinkets of civilization. They may therefore be supposed to have set their feet upon the first step of the stair of progress.

In 1621 the West India Company was founded. Among its purposes was the establishment of colonies in the New World and of fur trade with the natives. In those days the state in all European countries had charge of education and religion. Since the West India Company was to occupy the place of the "State" to its colonies, it was taken for granted that the Company would feel responsible for such matters. But by an oversight the charter of 1621 omitted to provide for spiritual needs. Two years later, on July 27th, 1623, the Consistory of Amsterdam called the attention of the Directors of the Company to this omission. The Company at once returned thanks to the Consistory for calling their attention to the matter and resolved to supply chaplains for their ships and colonies. It was agreed that the church authorities were to select such ministers and teachers, but that the Company was to support them. Thus honorably, for many years, the West India Company carried the burden of the religious and educational life of its people.

On March 28th, 1624, when the ships of the Company were preparing to sail with supplies and colonists for New Netherland, the Directors passed twenty rules which were to have the force of law in the new settlement. Among these the second read as follows:

> Within their territory they shall only worship according to the true Reformed Religion, as it is done within this country at present, and by a good Christian life they shall try to attract the Indians and other blind persons to the knowledge of God and his word, without, however, committing any religious persecution, but freedom of conscience shall be left to every one, but if any one of them, or if any one within their territory, shall intentionally curse or speak blasphemy against the name of God and our Saviour Jesus Christ, he shall be punished by the Commander and his Council according to circumstances.

The same year, August 6th, 1624, the Synod of North Holland took its first general action as to the government of the churches in foreign parts. The decision then adopted and often repeated gave to any Classis within whose bounds one of the commercial companies had its offices, control of all ecclesiastical and religious matters within the colonies governed by such office.

Since the chief office of the West India Company was within the bounds of the Classis of Amsterdam, that Classis came to be

the chief manager of all church affairs in America. Through their committee, styled *Deputati ad Res Exteras,* they called and sent forth ministers, school masters and comforters of the sick to all their American colonies. They exercised a watchful care over them upon their distant fields and carried on an elaborate correspondence with them. Thus this committee of the Classis of Amsterdam became in fact the foreign mission board of the Reformed Church of Holland.

Until the English conquest in 1664, the Dutch-American ministers were in general partly paid by the West India Company, and until the American Revolution in 1775 they were ecclesiastically dependent upon the Classis of Amsterdam.

It is rather surprising that a purely business corporation, such as the West India Company, should take as much interest as they did in the religious life of their colonies, and it is not at all remarkable that their care for the spiritual salvation of the natives should lag at times. Thus in 1649 the complaint was made that they made no efforts for the conversion of the Indians. To this the Company replied:

> Every one conversant with the Indians in and around New Netherland will be able to say that it is morally impossible to convert the adults to the Christian faith. Besides, 'tis the minister's business to apply himself to that, and the Director's duty to assist him therein.

But if the faith of the Company failed them, the zeal of the Classis of Amsterdam for the salvation of the "blind heathen" was persistent. They admitted that "they came not yet to a right knowledge of God," but insisted that plans should be made and carried out for their conversion. In 1642 they said:

> We beseech him as Lord of lords of the most hardened, that it may please him to open also the door among the Americans [Indians] so that the ministration of his Holy Word may have free course among them, and that those blind heathen may be delivered from the thick darkness of their idolatries and the service of the devil, and brought to the knowledge and fear of the true God and of the Saviour, to the glory of his name and their own salvation.

In 1661 the Classis ruled that baptism should only be administered to adult Indians who made confession of their faith and to their children.

While the attitude of the Company and the Classis constituted the remote background against which the Dutch-American pastors performed their missionary labors, their zeal for the conversion of the Indians was immediately affected by the administration of the Dutch governors and the character and conduct of the settlers. The first civil Governor, Peter Minuit, was an upright man, who, as directed by the Company, purchased Manhattan Island of its original owners, and tried in every way to treat the natives with a kindly justice. His successor, Wouter Van Twiller, although rather incompetent in many respects, dealt much with the Indians, and so satisfied their feelings that after his departure they mourned for him as if they had lost a friend. Governor Kieft had all the folly of an ignorant tyrant. His outrageous treatment of the Indians, against the protest of Domine Bogardus and others, brought upon the colony all the horrors of a prolonged Indian war. This reduced New Netherland to the verge of ruin, and effectually prevented any effort for the conversion of the red men during the later pastorate of Domine Bogardus. Kieft's successor, Peter Stuyvesant, called "Wooden Leg" by the Indians because of his infirmity, was the last of the Dutch governors. His administration lasted from 1647 to the English conquest in 1664. He was the heir of all the results of Kieft's wickedness, but his intentions toward the savages were honorable and he made great progress in improving their relationship with the colonists.

In theory the Dutch settlers considered the Indians men like themselves, with equal rights to life, liberty and possessions. Because the savages were the middlemen between the Dutch traders and the beaver, self-interest led them to treat the Indians well. The colonists' greed for furs and afterwards for land could most easily be satisfied by quenching the red man's insatiable thirst for rum and by furnishing him with firearms. Against this pernicious traffic the Dutch Governors issued repeated edicts with severe penalties. In his opposition against the liquor trade with the savages, Stuyvesant was especially supported by Domine Backerus. All such efforts were of little avail. The red men continued to be demoralized with the white man's fire water; and the white men's lives and property were endangered by the red men's firearms, which unprincipled traders sold to them.

Nevertheless in spite of Kieft's folly and the unjust conduct of many of the settlers, the relation of the Dutch to the Indians was better than in any other colony of America. Captain DeVries declared:

> We have no fear of them; we go with them into the woods; we meet each other sometimes at an hour or two's distance from any house, and we think nothing of it more than if a Christian met us. They also sleep in the chambers before our beds, but lying down on the bare ground with a stone or a piece of wood under their heads.

It is very creditable to the moral character of the Dutch traders that so small a strain of Indian blood appeared among their descendants, probably less than in the case of any other American colony.

Doubtless all the Dutch-American pastors during the government of the West India Company exerted themselves, more or less, for the conversion of the Indians. Of the work of most of them the results were written on water. Of only a few do we catch glimpses as they toiled, unsuccessfully, to bring the knowledge of God into these darkened lives.

Domine Michaelius, the first pastor, was at a loss as to what word for "God" he should use in talking to the Indians. He thought the word "Menetto," which first occurred to him, had too evil associations. He therefore decided to use the word "Sackiema," which perhaps could best be translated as "Supreme Chief." When he told them of God's power, glory and holiness, it seemed to them like a dream. Some muttered and shook their heads as if they were listening to a silly fable, but others, as he thought, merely to please him, said "Orith, Orith," that is, "good."

He soon became discouraged with the spiritual dullness of the adults, and decided that the only hope of success was through work with the children. Of them he said:

> They ought in youth to be separated from their parents; yea, from their whole nation. For, without this, they would forthwith be as much accustomed as their parents to heathenish tricks and deviltries, which are kneaded naturally into their hearts by themselves through a just judgment of God. Nevertheless, although it would be attended with some expense, we ought by means of presents and promises obtain the children, with the gratitude and consent of their parents; in order to

> place them under the instruction of some experienced and Godly schoolmaster, where they may be instructed not only to speak, read and write in our language, but also especially in the fundamentals of the Christian religion, and where beside they will see nothing but the good example of virtuous living, but they must sometimes speak their native tongue among themselves, in order not to forget it.

During the four years of his pastorate, Domine Michaelius kept a watchful eye on the Indians and made some little progress in the knowledge of their language, but he accomplished nothing with them of which the record is written on earth.

Domine Backerus had labored among the natives and obtained some small success with them while he was pastor at Curacoa. During his short stay in New Amsterdam, 1647-1649, except for his interest in restraining the drink traffic, we have no proof that he attempted Christian work for the Indians.

Domine Megapolensis, who was pastor at Fort Orange from 1642 to 1649 and at New Amsterdam from 1649 until his death in 1670, was the chief apostle to the Indians under the Dutch regime. His contract with the Patroon Van Rensselaer required him to serve the Indians. In dismissing him to his remote field, the Classis prayed:

> May the Almighty God, who has called him to this ministry, and instilled this good zeal in his heart, to proclaim Christ to Christians and heathen in such distant lands, strengthen him more and more, in this his undertaking, enrich him with all sorts of spiritual gifts, and bless overflowingly his faithful labors, and when the Chief Shepherd, Jesus Christ, shall appear present him with the eternal crown of imperishable glory. Amen.

Domine Megapolensis in beginning his work at Fort Orange had the self-denying example of the Jesuit missionaries before his eyes, some of whom he saved from death and aided in their return to Europe. He also had the valuable advice and active assistance of Arendt Van Corlear, the patroon's agent for Rensselaerwyck. Van Corlear was a man of unselfish character and of fine tact in dealing with savages. They came to have complete confidence in him and his control over them was remarkable. Long after his death his memory was honored throughout the Mohawk country and the name "Corlear" became the common designation for the English governors.

The Indian traders had been in the habit of learning only so many native words as were necessary for their business transactions, helped out by signs and gestures. When the Indians talked among themselves, the colonists could not understand them, and it sometimes seemed as if the red men desired to keep them in ignorance. The new pastor decided to make himself at home in what he called the heavy language of the Mohawks. He devoted himself to its study with great patience, and became so proficient in the barbarous tongue that he was able to preach to them fluently. This was several years before John Eliot, the "morning star of missionary enterprise" in New England, began his labors.

Megapolensis thus described his services:

> When we have a sermon, sometimes ten or twelve of them, more or less, will attend, each having in his mouth a long tobacco-pipe made by himself, and will stand a while and look, and afterward ask me what I was doing and what I wanted, that I stood there alone and made so many words, and that none of the rest might speak. I tell them that I admonish the Christians that they must not steal, nor drink, nor commit lewdness and murder; and that they too ought not to do these things; and that I intend after a while to come to preach to them, in their country, when I am acquainted with their language. They say I do well to teach the Christians; but immediately add, Why do so many Christians do these things?

The truth glimmered in many a darkened heart as the result of Megapolensis' efforts in behalf of the savages. After careful examination, about thirty of them were admitted to church membership.

So great became the influence of the patroon's agent and of the good domine over them, that when in 1644 lower New Netherland was swimming in blood, and no one dared to go alone beyond the fort because of Kieft's wicked folly, Megapolensis could write:

> These Indians, though they live without law or fear of punishment, do not kill unless they are in a great passion or fighting, wherefore we go along with them or meet them in the woods without fear.

Domine Megapolensis wrote an account of the Indians and of his work among them which he sent to friends in Holland and which was published without his consent.

Some time after Domine Megapolensis' departure from Fort Orange, Rev. Gideon Schaats became pastor there. His contract, signed May 8th, 1652, required him "to use all Christian zeal to bring up both the heathen and their children in the Christian Religion." It was also expected that he would take some of the Indian children for training into his own home, and arrangements were made to pay him for this service. But he was not a man of the ability or zeal of his predecessor and throughout his long pastorate of forty years, he did little missionary work among the Indians.

Upon his settlement on Manhattan, Domine Megapolensis found his pastoral labors increased and his opportunity for work among the savages diminished. He did not forget them, however, but found the soil of their hearts much more stony than in the regions of the North. Perhaps this was because of the unjust treatment which they had endured under Governor Kieft. Megapolensis was not alone during his pastorate in New Amsterdam. For a large part of the time he was aided by the Rev. Samuel Drisius, who looked after the outskirts and preached not only in Dutch but also in French and English as occasion required. Domine Henry Selyns was also for four years, 1660 to 1664, settled in Brooklyn and carried on a work for the negroes at Governor Stuyvesant's bowery on Manhattan. From 1664 to 1668, Megapolensis enjoyed the assistance of his own son, Samuel, who had studied both at Harvard and at the University of Utrecht. Doubtless all these colleagues shared with him his interest in the heathen at their doors, but there is little evidence that they did any missionary work for the Indians, apart from the endeavors of their older colleague.

About 1653, Domine Megapolensis persuaded an Indian sachem to take a course in Christian training upon Manhattan Island. He taught him to read and write and instructed him in the principal grounds of the Christian faith. He studied a Bible which the good Domine gave him and excited high hopes that he would in turn become a useful missionary among his own people. But the white man's drink proved stronger with him than the white man's religion and he fell utterly away.

Some inkling of his training reached the Classis of Amsterdam and they wrote to Megapolensis:

> We learn with great joy that God the Lord has hitherto blessed your labors in his vineyard, so that the saving doctrine of the Holy Gospel grows and increases daily, not only among the Dutch and other Europeans, but also among the blind heathen, whom God has hitherto suffered to walk in their own ways.

To this Domine Megapolensis sorrowfully replied, July 15th, 1654:

> In addition to this you make mention in your letter that you have gathered from our letters that the knowledge of the Gospel is making great progress among the Indians here. Speaking with all deference we do not know or think that we have furnished any such intelligence in our letters. We greatly wish indeed that such were the state of things among the Indians but as yet there is little appearance of it . . .

He then told of the Indian above mentioned and added:

> But we acknowledge that he had only a bare knowledge of the truth without the practice of godliness. He is greatly inclined to drunkenness and indeed is not better than other Indians. We do not expect much fruit of religion among these barbarous nations, until they are brought under the government of Europeans, as these latter increase in number.

When the English became masters of New Netherland in 1664, the Dutch Reformed Church was disestablished, its financial support withdrawn and its growth retarded. Thereafter for nearly twenty years we hear nothing of Dutch missionary effort among the savages.

During that period, however, the conquerors began to realize their duty toward these ignorant brethren of Christ. Carteret, Proprietor of New Jersey, required that the Indians be treated kindly with the hope that they might thus be won to the Gospel. Three years later, in 1668, Governor Lovelace heartily approved the labors of the Rev. Thomas James among the Montauk Indians on Long Island.

From time to time during the English period, the Instructions of the Governors emphasized the importance of Christian work among red men, and some of the officials of the state took a personal interest in it. Perhaps this was sometimes as much from a desire to counteract the political influence of the French

Jesuits from Canada, as from concern for the Indians' spiritual welfare.

But beyond doubt several of the English Episcopal clergy were aroused to interest from higher motives. Their zeal was reflected among religious circles in England. The Bishop of London was enthused, and even the Council of Trade was aroused.

In 1701, the Society for the Propagation of the Gospel in Foreign Parts was organized, one of the objects of which was the conversion of the Indians. From that time until the end of the colonial period, systematic efforts to Christianize the heathen upon her threshold were made by the English Church. Many mistakes were made, but several of the missionaries to the Indians were men of piety and good sense.

It was in the presence of such spiritual competition that the Dutch clergy began to revive their interest in the Indians. During this century about forty Dutch ministers labored in fields where the destitute spiritual condition of the savages was before their eyes. Contact with the whites had not made the conversion of the Indians more easy. They were decreasing in number and their original respect for civilized man had given way before the familiarity which breeds contempt. They had been apt pupils of the white man's vices but were slow to learn his virtues. Some of them said that it was more of a sin for a white man to get drunk than for an Indian, for the white man's religion forbade it, and the Indian's did not. They also remarked that it was not worth while for them to become Christians, for even the Christians did not obey the principles of the Gospel. Others excused themselves from church attendance on the very modern ground that their clothing was not as good as that of the white people.

Such being their attitude in general, the Dutch clergy allowed the difficulties of the situation to outweigh the spiritual needs. Some earnest pastors undoubtedly exerted themselves for the Christianizing of their local Indian constituency, but we have no record of it. But the stream of Dutch missionary effort remained a narrow brook, much of the time flowing out of our sight under ground, and only occasionally rising to our view in the person and work of some pastor of more than usual zeal.

Chief among these zealous ministers was the Rev. Godfreidus Dellius, who was pastor at Albany and Schenectady from 1683 to

1699. When Domine Schaats, who had been pastor at Albany since 1652, felt the approach of age, he preached one Sunday from the text, II Peter 1:12-15, in which he urged his congregation to send for another minister, who could become co-pastor with himself and take his place when he was called away. This exhortation led to an appeal to Holland for a pastor, and the Rev. Godfreidus Dellius, a graduate of Leyden University, responded to the request. Dellius was about thirty years of age, and his determination is revealed in the fact that, although he was sea-sick throughout the entire voyage, he did not fail to conduct morning and evening worship and Sabbath service during the journey. He was a bachelor when he arrived, but four years later he had a wife and at least two children, one of whom died in that year.

The church at Albany was at the frontier of civilization, and exposed to alarms of invasion from Canada. The people were rude but friendly. They received their new pastor on August 2d, 1683, "to the great joy of every one," and his "preaching was heard with the greatest satisfaction and contentment."

Dellius soon became interested in the Indians who made Albany the emporium of their fur trade. These natives were somewhat acquainted with the story of the Gospel as repeated in their wigwams by the French Jesuits, and perhaps they had some memory of the labors of Domine Megapolensis among them more than a generation before. No doubt the church at Albany and the labors of Domine Schaats had made some impression upon them.

Domine Dellius conversed with the Indians through an interpreter, a native woman named Hille, who also became one of his converts. He also applied himself to the study of their language, and in due time became so proficient in it that he not only preached to them but translated into their tongue the decalogue, the confession of faith and several Psalms. It became his custom to travel among the Indians, carrying with him small gifts and trinkets such as delighted their childish hearts. These he distributed to win attention while he talked to them of the Lord Jesus Christ and his Gospel. He declared, "I found that temporal things could not be put to better interest than to save souls."

The Indians became very fond of him, and were accustomed to assemble in their forest sanctuary to listen to his teaching and to sing the Psalms which he taught them. He also took some of

the native boys into his own home to train in the ways of Christianity and civilization. Those who accepted his message became known as "Praying Indians," one of whom declared in 1691, "The Great God of heaven has opened our eyes that we discern the difference betwixt Christianity and Paganism, and by means of the authority here, we have partaken of that benefit, to be instructed in the Religion of the Great King of England."

Ten years from the time he settled in Albany he had an organized Indian church, of which he could say:

> The newly established church among the heathen grows considerably under my guidance. Notwithstanding the war, I can count two hundred converts, so that I can plainly see the blessing of God upon my work. This makes the labor easier.

This most successful mission attracted wide attention. Domine Selyns of New York became enthused over his success, and "to show that God is not bound to certain languages but speaks his Gospel even in the tongues of Indians," he purchased in Boston a copy of Eliot's Indian Bible and sent it to the Classis of Amsterdam. This Bible is now in the library at Middleburg, Holland. In distant Massachusetts Dellius' work was approved, and even in England the Bishop of London took note of it, while the Lords of Trade voted sixty pounds a year for the support of the work."

The catholicity of spirit which grows with missionary endeavor came to Dellius. He aided a number of the French Jesuit missionaries and became friends with them. They appreciated his work and character and spoke of him in the highest terms. Several of them in writing to him signed themselves, "Your obedient servant in our Lord." Thus did Christian co-labor draw Roman priest and Protestant minister into fellowship.

Such an attitude, however, was highly displeasing to Jacob Leisler, the usurping governor of New York, 1689-1691. His ultra Protestantism saw "a popish dogge" in every man whose views were broader than his own. Domine Dellius was compelled to flee from Albany and to make a difficult January trip with his family to Boston. But upon the overthrow of Leisler's government he returned to his scattered flock.

The later years of Domine Dellius' mission were not as successful as the earlier portion. Unfortunately he allowed himself to become the tool of Governor Fletcher in securing extensive

land grants from the Indians. No doubt he was honest in these transactions, but perhaps his worldly wisdom was not sufficient to prevent his own and the Indians' deception.

When Bellomont became Governor in 1698, he was at first friendly to Dellius and sent him on a political mission to Canada. Bellomont's policy was diametrically opposed to that of Fletcher, of whose personal character he had the poorest opinion. He was greatly displeased with Fletcher's land grants, and finding that Dellius had been connected with securing them, his wrath fell upon him. Since witnesses are always to be found against the man whom the king hates, Dellius found many accusers who reported all manner of distorted or untrue tales in the Governor's ear. Bellomont believed every word and sought to draw the Indians from their devotion to their missionary. In this he was only partially successful.

In 1699 Dellius was illegally suspended from his office by the civil authorities, and prepared to return to Holland. His unjust treatment aroused the feeling of the entire colony. Ninety of the leading citizens of Albany attempted to persuade him to remain. His whole church stood by him and certified to his unblemished character. Neighboring churches also furnished him with testimonials. When it was found that he was really going, his Indian converts crowded around him, beseeching him to remain, and even those Indians who had been persuaded to testify against him begged his forgiveness. This he granted.

Dellius sailed for England, taking with him gifts in money amounting to no less than $1875, to aid him in defending his character from the aspersions of Bellomont. In this he was completely successful before the Classis of Amsterdam, but the King of England, who was a personal friend of Bellomont, delayed action.

In 1714 we catch a last glimpse of Dellius while he was pastor of Antwerp. In that year, through his attorney, he presented a claim for arrearages of salary for teaching the Indians near Albany, and also for fifty pounds yet due him for his service as commissioner to Canada in 1698. The Council allowed him half his claim for instructing the Indians, but refused to pay the other claim. So he disappears from our sight.

Domine Dellius was not without assistance in his labor for the Indians. From 1682 to 1690 Rev. Peter Tesschenmaeker was settled at Schenectady and proved himself a valued colleague in missionary work. Tesschenmaeker has the distinction of being the first Dutch minister to be ordained in America. By the desire of the Governor, and with the approval of the Classis of Amsterdam, his induction into the holy office took place in New York at the hands of the three Dutch pastors of the province in 1679. For a time he preached in various places without great success and revealed an untactful and stubborn disposition, which distressed the wiser spirit of Domine Selyns.

But after his settlement at Schenectady, he showed himself a faithful pastor to the Dutch community and an earnest missionary among the red men. Of his work it was said:

> His Reverence made it his duty to instruct them [the Indians] and bring them to the Christian faith. He was so far successful in this work, that he incorporated quite a number, after public confession and baptism, in the church, much to the astonishment of every one. He then received them into the communion of the Holy and Most Precious Supper of the Lord. The respect and affection which these new converts had for him greatly favored his pious undertaking, and the number coming to public instruction arranged by his Reverence for every day, increased so greatly, that we firmly believe that God has a great following among them.

This good work was, however, suddenly cut short on the bitterly cold night of February 8th, 1690. On that date a party of French from Canada with their Indian allies attacked Schenectady, burned sixty of its sixty-six houses, and killed or carried into captivity more than half of its inhabitants. The remainder, barefooted and unclothed, fled through the snow to Albany. Among the slain was Domine Tesschenmaeker, "whose head was split open by a tomahawk and his body burned to the shoulders."

The death of one missionary and the departure of the other did not long delay the efforts for the conversion of the Indians, Johannes Lydius and Bernardus Freeman succeeded to the difficult office. The former was the son of a Dutch pastor at Maesdam, Holland, and has enjoyed a good education, the latter was a tailor from Westphalia. He made up by natural ability what he lacked of intellectual training.

In 1700 Robert Livingston, the Indian agent, appointed Lydius, who was just settled in Albany, to teach the Mohawks. Lydius made some progress in acquiring the Indian tongue and went about among the savages, who were already partially Christianized, exhorting them to live as Christians, to abstain from envy and malice, which are the works of Satan, but to dwell in concord and peace. His teachings so impressed the "praying Indians," that they all united and became friends, and expressed their gratitude by gifts of wampum.

Lydius continued his labors until his death on March 1st, 1709, at which event the Indians expressed their great sorrow and presented to the agent four beaverskins as a token of condolence.

The son of Lydius, John Henry, neglecting the spiritual duties of his father, became a famous and wealthy trader with Indians, in whose dialect he was very proficient. At the beginning of the Revolutionary War, he retired to England, where he died in 1791 at the advanced age of 98.

Domine Freeman began his labors in 1700, under appointment from Governor Bellomont. Of him the Governor said:

> For the present I shall settle Mr. Vreeman [Freeman] an able, good Minister at Schenectade, who I intend shall be one of those appointed to instruct you in the true faith. He will be near the Mohacks and in your way as you come from several Castles to this Town, and will take pains to teach you. He has promised me to apply himself with all diligence to learn your language, and doubts not to be able to preach to you therein within a years time.

This promise was fulfilled, for Freeman, in spite of his lack of education, acquired more skill in the Indian tongue than did any other Dutch minister. He translated a great part of the English Liturgy into their language, the creed of Athanasius, besides several portions of the Old and New Testaments. His recital of the Litany seemed to be especially effective in Indian ears and within a year he baptized ten converts. This brought the Indian membership of the Dutch Church of Schenectady to the number of thirty-six. He then remarked, "I shall do my utmost with the rest."

Freeman at first received a salary of sixty pounds for this missionary service, but later it was increased to 75 pounds. In 1705 he married a Long Island girl who refused to live among the

natives, and perhaps for this as well as for other reasons, he retired from this strenuous Gospel outpost and became pastor of the Dutch churches of New Utrecht, Bushwick and Flatbush on Long Island, where he died in 1743. His "Common Prayer," translated into the Mohawk language, is one of the rarest books in the class of American linguistics.

In 1712, Rev. Peter Henry Van Driessen, a graduate of the University of Groningen, settled at Albany. His pastoral service there continued until his death in 1738. Soon after his arrival, the praying Indians, who had enjoyed the ministrations of Dellius, Tesschenmaeker, Lydius and Freeman, came to him and besought him to become their missionary. In spite of the difficulties of the task, he accepted this office "with pleasure." It was his to reap where other men had sowed, for as he journeyed along the winding course of the Mohawk, he found scattered here and there little companies of "praying Indians," who became nuclei for the spread of the Gospel among their more ignorant neighbors.

It was Van Driessen's habit to stop at the so-called Indian castles, call the people together and have worship with them, together with morning and evening prayer. He then held catechetical classes and classes for the instruction of converts. He desired that churches might be built at central points and that the more expert among the native Christians might be appointed to have charge of them between his visits. But in this he was not very successful. Nevertheless after nineteen years of service, in 1731 he could say:

> By God's pitying grace, the blessed results were such, that in a few years, that entire nation was incorporated into the Kingdom of Christ. They were then made by God's all-directing hand the instrumentality by which a second chief nation a few miles further up the country, has also in the main submitted themselves to the obedience of the faith to the Lord of salvation, even Christ.

A year later he wrote:

> It is indeed true that the enlightening spirit of Christ has now for some time past operated so powerfully among these blind Indians, that they have become very zealous in their attention to prayers, catchetical exercises and singing of Psalms. The neighboring Christians, living near their castles, from time to time, give us assurance of this. They even hold up these

proselytes as examples to their families, in order to arouse their children thereby.

Much of Van Driessen's service for the Indians was entirely gratuitous, but more than once he applied for civil or ecclesiastical aid in the prosecution of his work, in addition to the salary which he received from the Church of Albany. It is probable that he did receive some slight financial assistance, but nothing comparable to the toils which he endured.

Of other Dutch-American Colonial ministers who labored among the Indians we have only a few notices.

One of these was a Frenchman, Jacques Laborei. He was licensed by the Bishop of London and devoted himself to missionary work among the Indians near New Oxford, Mass., from 1699 to 1704. He carried on this work under authority of Governor Bellomont and received a salary of thirty pounds a year. He became somewhat familiar with the Indian dialect of that locality. He became pastor of the French Church of New York in 1704 and at that time joined the Reformed Church. After two years' service, he again became an Episcopalian. Thereafter he preached and practised medicine in Connecticut until his death about 1734.

It is reported of Rev. John Frederic Haeger that while laboring among the scattered Palatines of Schoharie County in 1711, he made some effort for the conversion of the Indians. After much difficulty he succeeded in training a single Indian whom he baptized. He also attempted to learn the Indian language and prepared a vocabulary of Indian words. But his work made slight impression. He died in 1721.

Such are the recorded efforts of the Dutch-American Colonial pastors for the conversion of the Indians. The field was savage, rough and unpromising, and the seed sown was scanty in amount. But this, together with the planting of the English missionaries, was destined to produce a worthy harvest. On a summer night of 1770, one hundred and forty-two years after the efforts of the first Dutch pastor, Domine Michaelius, Sir William Johnson held a conference with the Indians at German Flats, N. Y. At that gathering the Indian chiefs expressed an earnest desire that Christian teachers be located among them and declared, "that they and their fathers" had been Christianized by the ministers who had served among them.

THE CHURCH AND THE NEGROES IN COLONIAL DAYS

By

CHARLES EDWARD CORWIN

Journal of the Presbyterian Historical Society, April 1927

NEGRO slavery is comparatively modern. While slavery was universal in the ancient world, and while, from a remote era, stronger nations, in contact with negroes, had enslaved them, it was not until 1442 that Prince Henry of Portugal entered in an extensive and systematic way upon the unholy traffic. A few years after the discovery of America, Spain followed his example. In 1553 the English began to trade in negro slaves. Thirteen years later Queen Elizabeth knighted the son of the first English slave trader. His coat of arms bore three golden coins with a negro "bound and captive" upon the crest.

The freedom-loving Dutchmen did not at first take kindly to the slave business. William Usselinx, the founder of the Dutch West India Company, urged the directors not to engage in it. But the directors, thirsty for dividends, might well have made the excuse of Shakespeare's apothecary, "My poverty but not my will consents."

In 1626 they sent a ship-load of 103 horses and cattle to their new colony of New Netherland. Very careful provision was made for the comfort of the animals and it was noted with satisfaction that only three had died on the voyage. About the same time, under conditions much less favorable, eleven negro men and several negro women were brought to New Netherland.

At first the colonists were not pleased, but when they discovered that slave labor relieved them of much drudgery, they changed their minds. In 1630 the Company promised to send them from

time to time "as many blacks as they conveniently could," adding "But only for so long a time as they should think proper." In 1645 it was resolved to permit the introduction of as many negroes as the people "were willing to purchase at a fair price." Throughout the whole colonial period this price ranged from $100 to $250 in modern money. Sometimes various kinds of merchandise, such as tobacco, were paid for slaves.

The early importations of negroes were not directly from Africa, but from the West Indies. But in 1652 the Company granted permission for private slave trade with Africa. Cornelius Steenwyck, a prominent officer of the Collegiate Dutch Church, and the first of its benefactors, thereupon engaged in the traffic.

The region about Wall Street, New York, now the financial center of the world, was cleared from a dense growth of bushes, by the labor of the first slaves on Manhattan. On what is now the roadway of Broad Street, they cut down a mass of blackberry bushes, and planted for their own use corn, beans, and other vegetables. This was the negroes' garden until 1638 when it was sold to Jan Damen. We do not know what rude roof first sheltered the Company's slaves, but after the Dutch church erected a building of their own in 1633, the mill loft at 20-22 South William Street, where the first worship had been held, was assigned as a barracks for the negroes. From this place they trudged daily to their labor along Muddy Lane, now William Street.

Later, the negro quarter was between Kalck Hoek Pond and the Bowery.

During Dutch days slaves were not very numerous in New Netherland. The largest group imported at one time arrived in 1664 in the ship Gideon, just before the English conquest. This consisted of about 300 persons, in such poor condition that Director Stuyvesant sent most of them to the South River to be relieved of their care.

Except the slaves belonging to the West India Company, most of the negroes during the Dutch régime were household servants and enjoyed a comparatively easy life. Their masters furnished them with much hearty food, and their abundant leisure time was largely spent in dancing, fishing, hunting and other sports congenial

to their disposition. They were notorious for petty crimes and for occasional serious offences. Director Kieft hanged one negro, called "Manual, the Giant," for murder, but relented and pardoned him when the rope broke. At the suggestion of Domine Megapolensis he also manumitted nineteen men and their wives for faithful service to the Company. Each family was given a piece of land, for which they were to pay a yearly tax of twenty-two bushels of grain and one fat hog. But their children were to remain in servitude.

Stuyvesant allowed certain slaves to work half the time for the Company and half the time for themselves.. He also freed three negro women on condition that each of them would perform a certain amount of domestic service for him weekly. But refractory slaves were sometimes worked in chains. Yet throughout the entire Dutch period there was no rumor of a servile insurrection, and no law was passed directly for the control of the slaves.

We have little direct knowledge of the spiritual condition of these negroes, recently heathen, nor of the efforts of the Dutch pastors for their conversion.

The first pastor, Domine Michaelius, speaking from experience, declared the female slaves to be "thievish, lazy and useless trash." He also said that the Africans were much more given to blasphemy than the Indians. We have no record that he attempted to do anything in their behalf.

Domine Bogardus, free-hearted and sociable, took some interest in them. He said that the negroes, living among the whites, gave good hope of receiving the Gospel. The Classis of Amsterdam, when they received this report, expressed their joy.

After the arrival of Stuyvesant, during the short period in which Backerus was pastor, it was declared that the Company made no efforts to convert the Indians or negroes. To this the Company replied that it was an impossible task, but if anybody ought to attend to it, it was the minister.

During the dozen years between 1648 and 1660, six new churches were founded in the province, and several new ministers labored among the people. Their efforts, if any, in behalf of the blacks, are hidden under the shadow of the years. It is probable

that the slaves frequented the churches and listened with superstitious awe to the preaching and catechizing of the pastors. A few may have joined the church and some presented their children for baptism. The ministers are known to have refused this rite at times because of the ignorance of the parents.

With the year 1660, the light becomes clearer. In that year the Classis of Amsterdam resolved that adult negroes must be instructed and confess their faith before they were admitted to baptism. Negro children were not to be baptized unless their parents had become Christian.

The same year Domine Henricus Selyns, fresh from the University of Leyden and enthusiastic for his work, arrived to take charge of the little wilderness flock at Brooklyn. He found one hundred and twenty people there. Among them were a few slaves, whom Stuyvesant had recently sent across the river. They were said to be sickly in body and depressed in mind, probably because they had not yet become acclimated on American soil.

The Domine preached at first in a barn and later in a church building erected for the purpose. His service was so popular that on Sunday mornings the East River was full of boats bringing worshippers to Brooklyn, while Domines Megapolensis and Drisius, without the attractiveness of youth, addressed depleted audiences in the Church in the Fort.

Selyns' salary was small and to increase it the friendly Director Stuyvesant engaged him to preach on Sunday evenings to the slaves on his bowery. This service was soon frequented as much by whites as by blacks. Of it Selyns said: "I preach at Breuckelen in the mornings but at the Bowery at the end of the catechetical sermon. The Bowery is a place of relaxation and pleasure, whither people go from Manhattan for the evening service. There are about forty negroes there from the region of the Negro Coast, beside the household families."

To use his own words, the young pastor "took much trouble in public and private catechizing" of the slaves of the Bowery. They were not responsive, and he found it difficult to persuade them to attend his services with regularity. He came to the conclusion that he could not expect much from the older colored people

because "they have no faculty of comprehension." But he had hope that the black children would improve reasonably well. Some of the slaves received the impression that if their children were baptized, they would be delivered from bondage. They therefore asked Selyns to perform this rite for them. Upon inquiry he discovered that "They want nothing else than to deliver their children from bodily slavery, without striving for piety and Christian virtues." He therefore refused to perform this office for them.

Selyns' insistence upon Christian training did not alienate them from their pastor. They came to have a kind of doglike affection for him. In 1664 he departed for the homeland with his youthful bride to visit his parents. His going was the occasion of profound sorrow to all classes, and among the others, the slaves expressed their sense of loss in ways characteristic of their race.

Upon the ocean, Selyns passed, but did not see, the English fleet, bound for the conquest of New Netherland. By that event the province lost its old political organization, and the Dutch soul of the people was compelled to learn to express itself through the English body. The Dutch Church, although carefully protected by treaty rights, was stunted for several generations, and its missionary activity was hindered.

The system of negro slavery remained unchanged, but its methods became more rigorous. The Royal African Company held a monopoly of the slave trade on the Guinea Coast, and Jamaica was the headquarters of the American slave trade. Most of the slaves brought to New York came from Barbadoes.

No one except the despised Quakers saw any wrong in slavery. Their protest against "the buying and keeping of negroes" in 1688 is the first document of its kind, and is worthy to be placed alongside of the Declaration of Independence.

About the year 1700 the importation of slaves into the province increased, and for twenty-five years an average of one thousand slaves a year were landed at the port of New York. The proportion of blacks to whites probably reached its maximum in 1746, when the negroes in the city of New York numbered about one-fourth of the population.

Many of these slaves, especially the recent importations, were uncouth in appearance and sullen in demeanor. The English

masters of the land were evidently somewhat afraid of them. The next year after the conquest, 1665, arrangements were made for the recovery of runaway slaves. In 1682 the first law relating to their discipline was enacted. This forbade them to leave their masters' premises except at specified times without a written permit. Every slave found abroad without his "ticket" was to be arrested and whipped, and the master was to pay the charges. Persons entertaining slaves or trafficking with them without the masters' knowledge were to be fined five pounds.

Later, slaves were forbidden to carry arms under penalty of ten lashes. They were not to assemble in groups of more than four, and when they went abroad at night, they had to carry a lantern "so that the light thereof" might "be plainly seen." In 1705 special provision was made for the capture of slaves who should run away to Canada, the first reference to a practice which caused so much wrath to the Southern slave-holders in the generation before the American Civil War.

In 1708 the murder of a master and his family by a slave caused great excitement, and it was enacted that when a slave was legally executed, the master was to receive compensation by the State. Four years later there was a negro insurrection which was put down with great cruelty. Many negroes were arrested and twenty-one were burned or hanged.

The discontent of the negroes against their English masters smouldered for a long time. The slaves were bright enough to perceive the wrongs of social inequality, and it was rumored among them, "Some people have too much and others too little. But the time is coming when master will have less and Cuff more." In 1741 occurred the Great Negro Plot, the most tragic event of New York Colonial history. The conspiracy seems to have originated with white men who used the blacks as the tools for their evil purpose. The terror and excitement aroused by this conspiracy was out of proportion to the danger, and seems to show that the conscience of the people was becoming uneasy in the presence of slavery. One hundred and fifty-four negroes were arrested, of whom fourteen were burned and eighteen hanged. No doubt many of these victims were innocent. From that time slavery began to decline in New York.

In general the English colonists were careless of the spiritual condition of their slaves. They received them from the traders raw heathen, and too often nothing was attempted in their behalf. It was frequently said that negroes had no souls but perished like the beasts. Their marriages were by consent only. They themselves were often shamefully treated in sickness, and their burial was conducted with African heathen rites.

But this attitude of indifference was not universal. In 1688 a law was passed which made the murder of a slave punishable with death. The instructions of the Royal Governors sometimes emphasized the proper treatment of the blacks and urged that efforts be put forth for their conversion. The idea that had appeared in Dutch days that the baptism of a slave freed him from bondage was still abroad. Urged by King James II, whose Roman Catholicism interested him in the matter, the Governor in council ordered that "slaves should be instructed and bred in the Christian faith, and that the property of their owners in them should thereby be in no wise altered." In 1706 a law was passed by the New York Assembly for "Encouraging the Baptizing of Negro, Indian and Mulatto Slaves." This specially stated that baptism did not free them. As late as 1743 this subject was still a matter of discussion.

The great apostle of the slaves under English auspices was a French Huguenot, Elias Neau. Mr. Neau had suffered for his faith in his native land and, coming to America, had joined the French Reformed Church of New York City. Hence he may in a sense be claimed by the Reformed body. It was said of him, "Mr. Neau is a good, religious man, his conversation is desirable and edifying." In 1704 he conformed to the Church of England and joined Trinity Church. About the same time he was appointed catechist to the negroes. At first he visited among them, but later obtained permission for them to come to his own house. On week days these visits were in the evening, but on Sundays they assembled immediately after the afternoon service. There were at the time about 1,500 negroes in New York City. Of these 141 were on the roll of Mr. Neau's scholars in 1705. The number had risen to 200 in 1708. He carefully instructed these ignorant blacks in the Christian religion and taught them to say the prayers of the church. As soon as he judged that they were qualified, he presented

them to Mr. Vesey, the Rector of Trinity Church, for baptism, taking care that the ceremony was always witnessed by white persons.

The negro insurrection of 1712 somewhat interrupted the work of Mr. Neau, but the result redounded to his credit, for it was discovered that only one of his pupils had been involved in the plot and that one unbaptized. As the years advanced, the work of Mr. Neau gained in appreciation. The English Governors encouraged him and the English Society for the Propagation of the Gospel in Foreign Parts took a great interest in the work. This worthy evangelist continued his labors until his death in 1723. He was succeeded in his missionary toils by Rev. James Witmore, of whose work Mr. Vesey said: "We have with great pleasure observed on Sundays upwards of an hundred English children and Negro Servants attending him in the Church; and their catechetical instructions being ended, singing the Psalms and praising God with great devotion." Mr. Neau's example of faithful service was not lost, and it is probable that the negro slaves among the English were never again so neglected as before.

Among the Dutch people of New York and New Jersey, slavery always wore a patriarchal air. Mrs. Grant tells us that among the people of Albany, "even the dark aspect of slavery was softened with a smile." Judge Benson declared, "A milder form of slavery than among the Dutch of New York is scarcely to be imagined."

Among the well-to-do Dutch farmers it was a sign of prosperity to have a large family of colored people working about the place, the men under the personal direction of the master and the women under the eye of the mistress. Black and white children tumbled around the door together in perfect equality. Hence arose a bond of sympathy between the owner and the slave which sometimes developed into love.

While the slave received no pay, he often received besides his food and clothing tokens of appreciation for his service. Thus on one occasion a slave of Arent Schuyler was told to make three requests which would be granted. The darky scratched his head and asked that he might always live with his master. His second desire was that he might have all the tobacco he could smoke. His

third petition was for a red dressing gown such as his master wore. When urged to ask for something really important, the negro thought for a while and then blurted out, "Well, give me still more tobacco."

Many Dutch masters manumitted their slaves who became thereafter free retainers of the establishment, always ready to return to the protection of the old home in every time of need.

Occasionally a discontented slave was given a paper stating his qualifications, price, etc., and was sent out to find some one who would buy him. Among the Dutch it was also considered right that slaves put up at auction should have something to say in regard to their purchaser. If a slave objected, the sale was continued for another bidder. Provision was also often made by will that the slave should have the choice of a master among the heirs.

Since the Dutch master and the negro slave were both very religious, it was to be expected that careful attention to the spiritual training of the blacks would not be neglected. In the records of the Classis of Amsterdam, that great missionary organization of those days which cared for the spiritual interests of all foreign Dutch churches throughout the world, there remains an elaborate plan for the Christian training of negro slaves.

This plan, dated 1747, provided for a regular order of catechists who should instruct the negroes twice a week under the direction of the pastors. Books in simple language were to be provided for the use of the slaves, and when they were judged qualified they were to be admitted to all the privileges of the Church. The only item which would indicate their servile position was that they were not to approach the communion table until after the whites had been served.

This scheme may have been more ideal than practical, but it showed how great was the interest of the Dutch Christians of those days in the welfare of their negro slaves.

In the Dutch-American churches a special place was usually assigned for the blacks in the gallery. That they frequented the sanctuary in large numbers is proved by the fact that it was a common duty appointed to the sexton to keep order among them during service. That they received the truth which they heard on the Lord's day in the house of God is proved by the great

number of negro names upon the yellowed pages of scores of old church books. Caesar, Nero, Cato, Pompey, Plato, Flora, Diana and Juno stood up among their white brethren and sisters and answered to the solemn questions of the minister, "Yes, truly with all my heart." They also came to the Dutch ministers for marriage, and their children were washed in the same baptismal water which purified the sons and daughters of their masters.

That we have so little definite knowledge of the work of the Dutch Colonial pastors for the negro slaves during the English period, is proof that it was taken for granted. The ministers regarded the baptism, the marriage, and the pastoral service of the slaves as a matter of course, not to be distinguished from their ordinary duties.

Domine De Ronde, one of the pastors of the Dutch Church of New York, proposed to publish a book of First Truths for the Slaves in Negro-English and Dutch, but no copy of such a work is known to be in existence, and perhaps he never accomplished his task. On May 10th, 1770, the Consistory of the Dutch Church of New York, at the same meeting in which they received Dr. Livingston's acceptance of their call, took a young negro boy, valued at forty-five pounds, in payment of a debt. This was probably the last transaction of the kind in Reformed Church annals. The Revolutionary War was at hand and great mental, social and political changes were imminent.

Negro slavery in New York and New Jersey was never economically as profitable as in the southern parts of the country. The increasing moral opposition to it therefore found few obstacles, and slavery was easily abolished by an act of the Legislature of New York in 1785, which declared that from that time all children born of slave parents should be free. In 1820 there remained about 10,000 slaves in New York, in 1830 there were only seventy-five and in 1840 the number was reduced to four. In 1822 New York gave to negroes owning real estate worth $250 the right to vote. But in 1825 of more than 12,000 negroes in New York City only sixteen had the right to vote.

In 1783, immediately after the Revolution, the question was asked in the Synod of the Reformed Church whether the consent of masters and mistresses was necessary for the reception of

slaves into the church. To this the reply was given that the Holy Scriptures state no such condition, but that care should be taken "for the promotion and establishment of the peace of households."

When the Constitution of the Reformed Dutch Church was adopted in 1792, it was resolved: "No difference exists between bond and free in the Church of Christ; slaves or blacks when admitted to the Church possess the same privileges as other members of the same standing; their infant children are entitled to baptism, and ministers who deny them any Christian privilege are to be reprimanded."

Thus at last the spirit of freedom and equality which had always struggled for expression in the Reformed Church came to its complete fulfillment.

THE CHURCH IN THE NEAR WEST, CANADA AND THE WEST INDIES

(From Manual of the Reformed Church in America)

By

*E. Tanjore Corwin

DOMESTIC MISSIONS

UNTIL the independence of the American Reformed churches in 1772 they were themselves missionary ground. At the close of the Revolution the list of Dr. Livingston shows eighty-five churches, thirty-two ministers, serving fifty-three of these churches, and two licentiates. But of these ministers, several were old, and soon laid aside, while not a few new settlements of families of the Reformed faith were springing up, presenting favorable opportunities for church extension. In 1786 the old Synod took the first action on the subject, appointing Messrs. Westerlo, D. Romeyn, H. Schoonmaker, and H. Meyer a committee to devise some plan for sending the Gospel to the destitute localities, and to report to the next Synod. This action was induced by a request from the inhabitants of Saratoga to be furnished with the preaching of the Word. The Classis of Albany was requested to attend to their wants, in the meantime, by occasional supplies. Plans were presented the next year, but the subject postponed, and Dr. Hardenbergh added to the committee. They finally recommended that voluntary collections be taken up in all the congregations, as manifestations of their love, to aid in the extension of the church. This was the first effort of the kind in our churches. The moneys so collected were to be laid on the tables of the Classes, and through them transferred to the Synod. With these means, ministers and licentiates were enabled to visit

destitute localities on short tours and preach the Gospel and organize churches. Each Classis was also specially directed to look after the destitute fields within its own bounds. In 1791 appeals came from Hardy County, at the headwaters of the Potomac, in West Virginia, asking for help. They were supplied through the ordination of a Christian physician residing there. (JENNINGS.) The subject of church extension is found inserted, as an item in the regular business of each Classis, as early as 1790, and moneys began to come into Synod's hands for this cause. A Classis at this time would collect from ten to twenty-five pounds annually. The Synod could now begin to act. A committee was appointed to find persons willing to undertake the tours proposed, while the Classis of Albany was requested still to take special charge of the needy in their vicinity. The next year, the Synod made the *Deputati Synodi* a committee on church extension, to take entire charge of the matter, and report to the Synod; but with the constitution of the General Synod, two years later, their duties in this office seem to have ceased. Appeals also came from the distant Kentucky, and from the Susquehanna. In 1792 Andrew Gray, of Poughkeepsie, undertook a tour to the latter region, spending six weeks, while his pulpit was supplied by the Synod. Two years later the brethren Cornelison and S. Ostrander consented to make similar tours, the former going up the Delaware as far as the Great Bend, and thence across to the Susquehanna, and down the same to Wyoming, spending eight weeks; while the latter proceeded from Catskill to Jericho, at the Unadilla, and thence to Schenenas, Cherry Valley, and the Onondaga, for the same length of time. Mr. Cornelison established the first church in our domestic missionary efforts, at Tioga, under the name of the *Church of Union,* in the Chenango Valley, near Binghamton (1794).

In 1796 the people of Salt River, Mercer County, Kentucky, forwarded a call to the Classis of New Brunswick, earnestly requesting them to fill it. They had now been crying for help for six years in vain. Peter Labagh, a student of Froeligh, offered to visit this field, provided he could be ordained as a missionary before going. The Synod consented, and the Classis of Hackensack, to which he belonged, put the call in his hands. Furnished with £30, he started. He organized a church of one hundred

families, at Salt River, but on account of their distance, their unsettled state, and the improbability of his denomination extending in that remote locality, he returned their call. About the same time George Brinkerhoff undertook a mission to the Genesee country, spending eight weeks. The Classis of Albany urged again on Synod the duty of devising some effectual way to meet the many prayers which were made for the Bread of Life. The Synod, however, only postponed the further consideration of their request. In 1797 John Duryee and Peter Stryker, and in 1798 Jacob Sickles and Samuel Smith, undertook similar missions to those already mentioned, but the particulars, with the Minutes of 1797, are lost. At the close of the century all the Classes were forwarding money (most of the churches contributing) except the Classis of Kingston, for the cause of church extension.

In the meantime, the Classis of Albany became specially prominent for its zeal in this cause. In 1798 they employed Robert McDowell, one of their ministers, as their missionary to Canada, who, in a short time, organized six large churches, embracing more than four hundred families, along the St. Lawrence and the northern shores of Ontario. The people there seemed hungry for the Bread of Life. In 1800 he permanently settled over three of these churches. (McDowell.) Six other missionaries were also employed by them, drawing their expenses from the funds of the Synod. The Synod, in 1800, formally appointed the Classis of Albany to take charge of all the missionary operations in the north. (*M. G. S.*, i, 307, an interesting report.) With the increase of churches, several new Classes were organized at the opening of the present century. The Classis of Hackensack was divided into those of Bergen and Paramus; the Classis of Kingston into those of Ulster and Poughkeepsie; the Classis of Albany into those of Rensselaer, Albany, and Montgomery; which, together with the Classes of New York and New Brunswick, made nine in number, in the year 1800.

But the cause somewhat languished after this, for want of men. The means furnished, also, were small. Yet, in 1804, the first legacy for any of the benevolent operations of the Church was left by a Christian lady, Sarah de Peyster. Upon inquiry, the Synod informed her executors that the Classis of Albany was their society for receiving such funds.

But for eight years, now, Canada had been sole field of operations. The Classis of New Brunswick complained that there were destitute places within their bounds which ought to participate in the funds. Their churches in Sussex County, New Jersey, were too far off for the unaided efforts of the ministers. In 1806, therefore, the Particular Synod of New York requested the General Synod to resume the immediate management of all the missionary operations of the Church which had been confided to the Classis of Albany. This was done. Thus ends the first period of twenty years of the missionary operations of the Reformed Church.

The Synod now appointed a committee of four ministers and four elders, with plenary powers, to whom should be confided all her missionary operations. They were located in Albany till 1819, when, with the final abandonment of the Canadian missions, they were directed henceforth to locate in New York. They received all the missionary documents from the Classis of Albany, and the members of the committee held their appointment during the pleasure of Synod. They were known as the "Standing Committee of Missions for the Reformed Church in America."

This standing committee commenced their operation on the old plan—short tours by settled pastors. But these reported the unsatisfactoriness of such efforts. Messrs. Bork, C. Ten Eyck, and P. D. Froeligh, in 1806, went west from Albany one hundred and fifty miles, thence to Lake Ontario, and down the St. Lawrence to Ogdensburg, and up the same river on the Canada side, and along the lake, all the way round to Niagara, and thence home, visiting many settlements, and organizing five new churches in Canada. Three years later Messrs. Sickles and H. Ostrander traversed the same ground, the parties having spent about three months each time. They found the state of religion very low, though they were treated with civility and kindness. Settled ministers were wanted. The next year (1810) John Beattie went over the same route and organized an additional church at York, in Canada, spending nearly five months. From that time till the close of the war with Great Britain, only one laborer visited that region; namely, John Duryee. In 1817 John F. Schermerhorn and Jacob van Vechten, and in 1818-19 Cornelius Bogardus, again visited those churches, and a Presbyterian licentiate, Mr. Allen, was also employed by the committee. During all this time

(1798-1819) Mr. McDowell had been faithfully laboring in his own charges in Canada. There were yet eleven of those mission churches existing. They earnestly sought for two more ministers to settle there and organize a Classis.

But the Church was becoming disheartened by the distance, and the want of men and means. Their missionary funds had not yet exceeded $400 per year. Complaints were heard from many quarters. There were many calls from churches in the Union and nearer home. By resolution, the field had been limited to Canada and the routes thither. In 1815 Synod permitted operations elsewhere in the States. A mission to Deer Park (Port Jervis) by C. C. Eltinge, in 1816, resulted in his settlement there, where he continued for twenty-seven years.

With the transfer of the committee to New York the Canadian churches were quietly abandoned. One minister in each Classis was now written to, that the proper fields at home might become known. Some of the Classes had begun to retain their money for their own missionary necessities. Herkimer, Fulton, Schoharie, Saratoga, Washington, and Warren Counties, New York; Sussex, New Jersey; Pike, Pennsylvania, and the locality of Spotswood, New Jersey, were the fields now opening to view. A church was soon organized at Spotswood, through the labors of Van Hook. Isaac Ferris labored for three months along the Mohawk, and received a call to Manheim, but declined. Mr. Switz followed him there for the same period. The next year Messrs Ketchum and Fort were sent to that locality, and also Mr. Van Hook, after having spent a short time at Stillwater, in Sussex County, New Jersey. Cent societies were also started at this time, in many churches, but with small results.

During the three years of the committee in New York, besides the church at Spotswood, others were organized—one at Oppenheim, one at Fayette, Seneca County, and one at Le Roy, Jefferson County, New York. Eight missionaries had been employed. In 1821 Synod appointed Messrs. Knox, Milledoler, and Woodhull a committee to draw up a new plan for missionary operations and to report to next Synod. But their action was forestalled by individual efforts. At the suggestion of Paschal N. Strong a number of pious individuals, in January, 1822, organized themselves into a society to be known as "The Missionary Society of

the Reformed Dutch Church." The formation of this society was made known to the Synod, and the matter was referred to the Committee on Missions. Its birth was hailed with joy. Its board of managers was made Synod's Standing Committee on Missions, and all the churches were exhorted to form auxiliary societies, not only for domestic, but for foreign missionary operations. During this period three Classes were organized; namely, Long Island, 1813; Philadelphia, 1814, and Washington, 1818.

The policy of the new society was to employ as many of the graduates of the seminary as were willing to undertake missions, to have auxiliary societies in every congregation, and to take up collections at the monthly concerts for prayer. They published reports each year which were scattered through the churches. This society was the beginning of a new life. It was felt that a brighter day was dawning. Nearly $2,000 were contributed in the first four months, and the amount increased in the sixth year to more than $5,000. During the ten years of the existence of this society they collected more than $30,000, and aided about 100 churches or stations and 130 missionaries. This society also started, in 1826, the "Magazine of the R. D. Church," issued monthly, and which, four years later, was transformed into the "Christian Intelligencer."

They confined their efforts to the then limits of the church, in strengthening and establishing present organizations, rather than extending.

But the Particular Synod of Albany felt at length that they were remote from the Board, and did not receive all the help which their destitute localities demanded, and, accordingly, in 1828, the Synod directed that a Northern Board be appointed by the Missionary Society, to act under them. They were accordingly organized, and appointed J. F. Schermerhorn their agent (1829), to call forth the resources of the Church and determine the proper missionary fields. There were at the time (1830) 159 ministers, 2 licentiates, and 194 churches, of which 33 were vacant, and 26 in need of aid. Mr. Schermerhorn gave a new impetus to the work of benevolence in the church. But the Northern Board was dissatisfied with present arrangements. They were, in fact, only a sub-committee of the society in New York, to which everything must be finally referred. They were much crippled in their opera-

tions. They could do nothing independently. They kindly asked that the wisdom of Synod would consider the matter. The collisions had occurred. Mr. Schermerhorn had been discharged by the New York society in 1830. It was felt that Synod should have full power over all the missionary operations of the church. Synod accordingly notified the society that the officers whom they had recently elected should be continued during the present year, but that next year their number should be reduced to fifteen (one-half), and Synod would elect them, and they were requested to alter their constitution accordingly. Their duties were also limited to the Particular Synod of New York, while Synod elected fifteen for a similar society in the north. Mr. Schermerhorn was also appointed general agent of the Church, at a salary of $1,300 a year, to be raised by private subscription. But the old society in New York refused to conform to the injunction of Synod. In 1831, therefore, Synod changed the basis of all the operations, by constituting the Board of Missions. The benevolence of the church was for a few years nearly equally divided between the two societies, but at length the old society became auxiliary to the new Board. In 1831 forty-five missionary stations were reported. During this period four Classes were organized; namely, Schenectady, Cayuga, and Schoharie, 1826, and the South Classis of New York, 1828.

This Board of Missions had all the mission operations of the church committed to its hands. Mr. Schermerhorn went at once vigorously to work. More than $5,400 crowned his efforts in the first year, and eight new churches were organized and pastors installed over them. Yet there existed great prejudice against the employment of an agent. Unkind remarks were made concerning him. Dr. C. C. Cuyler, in 1832, ably vindicated the necessity and propriety of the office, and Mr. Schermerhorn was elected a third time to this position; but he now declined, and Rev. A. H. Dumont was elected in his place. The old Missionary Society continued to send their reports, but Synod declined to take any action on them. Great excitement prevailed on the whole subject for a couple of years, and the church paper was filled with the discussion. Mr. Dumont's effort, for the single year of his service, secured about $5,200. But in 1833, for some reason, Synod was mistakenly induced to discontinue the agency, but with

bad results, the receipts falling off $2,400 the first year. The old Missionary Society now consented to become auxiliary to the Board, and their receipts swelled the total to $5,600. The German Church also about this time made informal overtures for united efforts to help their churches in Central Pennsylvania. For nine years the Board depended on Classical agents. During this time (1837) the first church of the denomination was organized in the West, at Fairview, Illinois. Other churches were subsequently organized in Michigan, Illinois, and the territory of Wisconsin. In 1841 these were sufficient to organize the Classis of Illinois and Michigan, and ten years later the Classis of Holland. The yearly benevolence during this period, for this cause, only amounted to four or five thousand dollars per annum, though it had sometimes exceeded $6,000 in earlier years (1830-1835). About thirty-five churches per annum received aid from the Board. But in 1842 a financial secretary was appointed, Rev. Ransford Wells, to take the general superintendence of both the Foreign and Domestic Missions, the Board of Education, and the Sabbath School Union. The next year, in consequence of enlarged operations and the need of increased services, a division of duties was made—those pertaining to the Western missions being placed in the hands of Rev. B. C. Taylor, and those pertaining to the Eastern, in the hands of Rev. G. H. Fisher. The cause was now in a prosperous condition. Many churches were organized and assisted. In 1844, however, Dr. Wells resigned, and the loss of the financial agent was plainly visible. During the last year of his labors, the receipts of the Board reached the sum of $9,516, and the subsequent year they decreased nearly $3,000. The name of the Board was also at this time changed from the "Board of Missions" to the "Board of Domestic Missions of General Synod." The secretaries of the East and the West continued their labors till 1849. In 1845 the Synod appointed Rev. Dr. Ferris to visit the Western field and report its condition. About this time also the large immigration of Hollanders began; they settled in Michigan and adjoining states. These naturally, to a large extent, united with the Reformed Church. They were driven hither by religious persecution. Operations were soon greatly enlarged, and in 1849 the Board was re-organized, and Rev. John Garretson chosen secretary.

[The beginning of a program of advance may be found back in 1882 with the observance of the fiftieth anniversary of the Board. Plans were formulated at a Jubilee Convention held that year in Newark, N. J., which led to the organization of the Women's Executive Committee of the Board. This organization of consecrated women undertook to enlist the women of the Reformed Church in the work of Domestic Missions, securing their contributions and using the funds to assist the Board in meeting its obligations. Twelve years later the Board consented to the beginning of work among American Indians by the women's organization, which agreed that only funds specifically contributed for this purpose should be used for the work. Under a similar agreement the women's organization began work in 1899 among the mountaineers in Jackson County, Kentucky. The success of these missions and their growth is indicated by the fact that in 1921 the specified contributions for Indian missions totalled $57,287.01, and for the Mountain missions $53,437.90, either sum being considerably larger than the total contributions of the Church for all Domestic Missions in 1882, when the Women's Executive Committee was organized. In 1907 this organization commenced mission work among the Japanese resident in and around New York, and two mission stations for these people are now successfully maintained. In 1909 the Women's Executive Committee was incorporated under the laws of the State of New York as "Women's Board of Domestic Missions." W. T. D.]

CONEWAGO

Conewago, at first in York, now in Adams Co. Pa. 1768. See Hanover and Susquehanna, Pa. This church stood about one mile east of Huntertown, the latter being about 5 miles N. E. of Gettysburg. The church building was subsequently removed about one mile south of Huntertown, on a spot now known as Black's Grave Yard. The church belonged to the Classis of New Brunswick.

Its Baptismal Book shows that it was supplied, occasionally, by Rev. J. M. Van Harlingen, 1769, 1772, by Rev. J. R. Hardenberg, 1770, and by Rev. John Leydt, 1771. It is probable that some of the German Reformed ministers also, especially Boehme, C. L. and Gobrecht, who were pastors at Hanover, served this church oc-

casionally. *Pastors*: Cozine, Cor. 1772-88, Brinkerhoff, G. G. Nov. 1789-Nov. 1793; Gray, A. Miss. to, 1793; Cornelison, Miss. to, 1794; [Black, John, (Presby't) S. S. 1794-1800, merged in Presbyt. Ch. Hunterstown, Pa.]

About 1765 Dutch colonists from New Jersey began to pour into York and Adams Counties, in the southern borders of Pennsylvania and west of the Susquehanna. These soon organized the Conewago and Hanover congregations in these respective counties. The church of Conewago was located about three miles south of Gettysburg, and near the famous battleground of 1863. It consisted of about 150 families and 700 souls. From its baptismal records, yet preserved, extending from 1768-1793, it appears that the Cossats and Montforts of Millstone [or Harlingen] N. J., and the Bantas and Westervelts of Bergen Co., N. J., were among the earliest settlers. Other Dutch names, such as Bruner, Covert, Van Nuys, Schomp, Demarest, Bremer, DeMott, Bergen, Smock, Van Arsdale and others occur in these records. The first Conewago deed for land is to a Van Arsdale, and is dated 1768. The Demarests came from Bergen Co. in 1771. But about 1781 emigration began from this field to Kentucky and the Genesee country, N. Y., and continued until these Dutch settlements and churches were entirely broken up. In 1793, during Brinckerhoff's ministry, almost the whole congregation moved away to these two new fields. Those going to Central New York were the Brinckerhoffs, Jansens, [or Johnsons], Bodines, Van Tines, Daters, Parcelles, Lysters. See Owasco Outlet.

By 1800 Conewago was so depleted as to furnish but a very small congregation for Sunday services. In 1817 only five Dutch families remained. Permission was then obtained to sell the old church building, and with the proceeds build a wall around the burial ground. The sum realized was $288.20.

There had been Presbyterian churches in this vicinity from 1740, under the names of Upper and Lower Marsh Creek, and later, under the name of Gettysburg. (See Hist. Discourse on the Gettysburg Presbt. Ch., by Rev. J. K. Demarest, 1876.) Rev. John Black, pastor of this church, 1775-94, was compelled to leave because of his sentiments on temperance, which would be considered mild at the present day. From 1794-1800, he supplied the remnant left in the Dutch church. He died in 1802.

The church of Conewago, as said, belonged to the Classis of New Brunswick but the first Volume of Minutes of this Classis, 1771-1811, was destroyed by fire, it is said, about 1840. But see Scomp's Hist. Discourse on "The Old Mud Meeting House, Ky." 1900, for much of this material.

Besides Demarest's Hist. above alluded to, Demarest subsequently obtained much additional material about this Conewago Dutch Church, which he published in "The Star and Sentinel," of Gettysburg in 1884. See also "The Family of Joris Dircksen Brinckerhoff," 1887, for an interesting chapter on this Conewago colony. Also Ch. Int. Jan. 28, 1860.

KENTUCKY

Salt River, Mercer Co. Ky. 1796. Labagh, P. Miss. to, 1796-7, Kyle, 1804-16. In 1817, Cl. New Brunswick recommended it to become Presbyterian. [Cleland, Thos. (Presbyt.) 1816-25. The building was then occupied by the Cumberland Presbyterians for 20 years, 1825-45.]

Dutch emigrants began to locate at Salt River, Ky. in 1781. They came chiefly from Conewago, York Co. Pa., and from Hanover, Adams Co. Pa. A few came directly from Bergen and Somerset Cos. N. J. Collins, in his history of Kentucky, (vol. ii, 523) says: The first Dutch emigrants came to White Oak Springs, one mile above Boonesborough, in 1781. This company consisted of Henry Banta, Sr., Henry Banta, Jr., Abraham Banta, John Banta, Samuel Duryee, Peter Duryee, Daniel Duryee, Henry Duryee, Albert Duryee, Peter Cozart. (or Cozad), Fred Ripperham, and John Flenty. They purchased 1200 acres of land, which is known as "The Low Dutch Tract." But the accuracy of some of these statements of Collins about first location is questioned.

There were, however, later companies of Dutch emigrants to Kentucky. A large body left Conewago, Pa. in 1793, for "the cane lands of Kaintuckee." The journey took many weeks in large heavy wagons. They camped out at night in the wilderness, but always rested on the Sabbath day, and held religious services. After crossing the mountains they reached the upper waters of the Ohio. They descended the river in flat boats, the shores being infested with hostile savages. They landed at Limestone, now Maysville, Ky., and again started with their wagons for Upper

Salt River, near the present town of Harrodsburg. They drove cows before them all the way, and some of their milk was churned daily, by the motion of the heavy, springless wagons, and furnished them butter on their journey. The records of Mercer Co. Ky., show the purchase of 44 tracts of land between 1789 and 1802 by these Dutch emigrants. Among the names are those of Banta, Cozine, Nourse, Demaree, (Demarest), Stagg, Lite (Leydt), DeMott, Smock, Terhune, Vories (Voorhees), Van Nuys, Bice (Boice or Beys), Verbrycke, Huff, and others. The settlement near Boonesborough, notwithstanding Collins' assertion above, probably took place later, and from these Dutch emigrants of Mercer county.

And although they took no minister with them, they at once began to conduct religious services among themselves. They began a Saturday evening Prayer-meeting in 1800, which on Aug. 25, 1900, celebrated its Centennial.

In 1796 occurred the visit of Rev. Peter Labagh to this region. He was sent by the Synod to visit this distant settlement. He went from Hackensack, N. J., all the way on horseback, and returned in the same way. While there he organized a Reformed Dutch Church. On Dec. 22, 1800, David Adams and Elizabeth, his wife, sold three acres of land on the dry fork of Salt River, Mercer Co. Ky., to John Verbrycke, Isaac Vanice, (Van Nuys), and Peter Conine, for £4 10s. for said church. As soon as the "sleepers" were put in place, a dedicatory prayer was offered. Its walls were filled in with mud, and it yet stands, after a century, and is now known (1901) as "The Old Mud Meeting House." ["First apparently a foundation of boulders was laid and over that a layer of logs from which the walls took their rise. Upright logs were placed at intervals and to these were fastened planks to form the inside walls. Planks also were nailed to the outside to form the exterior wall, while in between mud was thrown and packed down as hard as circumstances would permit, so that really the walls are of mud with an outer and inner wooden lining. In the case of the latter, lath was then added and plaster on the top of that. The great double doors on the south side with the narrow porch in front and the lofty wine-cup pulpit with its spiral stairway on the north were all surmounted by the old Dutch roof with the gables toward the rising and setting sun. For years now the

old house has been deteriorating and is now in bad shape and the work of restoration might well be undertaken. It is well worth preservation. There is a graveyard in the rear of the meeting house and there are some of the old Dutch stock interred there, Van Divers, Van Arstalls and so on—men and women who were responsible for bringing the meeting house into being and making it what it proved to be, a community center and a place of some moment in the early days." Collins' History.]

Domine Thomas Kyle emigrated also from Pennsylvania to Kentucky, but had settled in Washington County. In 1802 he bought land in Mercer County, and became the pastor of this Dutch church, 1802-16, when he became a Methodist. Meantime, emigration of some of these Dutch into Henry County, and states north of the Ohio, was taking place, and the old Dutch church became Presbyterian. See CONEWAGO; also Rev. Jas. K. Demarest's "Hist. Disc. of Presbyt. Ch. of Gettysburg, Pa." 1876; also Scomp's "Old Mud Meeting House," at Salt River, Ky. 1900; also Thos. M. Banta's "A Frisian Family," or "The Banta Genealogy."

CANADA

Adolphustown, 1798-1804. McDowell, 1800-19.

Elizabethtown, 1798, embracing Augusta and Yonge as stations. Kerby, 1801—

Fredrickstown, 1798. McDowell, 1800-19.
Ernesttown, 1798. McDowell, 1800-19.
Matilda, 1798, 1806.
Williamsburgh, 1798, 1806.
Bay of Cante or Quinte, 1798.
Osnaburgh, 1806.
Markham, 1806.
Toronto, 1806.
Kleinville, 1809.
Sydney, 1809.
Little York, 1810. Burned in the war of 1812, now Toronto, embracing, perhaps, a score of churches.
Sophiasburgh, 1810.
Hallowell, 1816. Now Pictou.

McDowell was general missionary to all these Canadian churches.

A German church 25 miles north of York, 1806. (Now Toronto). In 1819, Rev. C. D. Schermerhorn is represented as ready to join McDowell and settle in Canada, and in 1823, as actually settled there in Talbot Street, Toronto. See Domestic Missions. Also *Mag. R. D. C.* 1. 34.

For Canadian Church History, see Life and Times of Robert Burns, D.D., pub. by Campbell & Son, Toronto; Kemp's Digest of the Minutes of the Syn. of Presbyt. Ch. Canada, (the Free Church;) pub. by John Lovell, Montreal, 1861. Historical Statistical Report of the Presby. Ch. of Canada, in connection with the Ch. of Scotland, for the year 1866; pub. by Lovell, Montreal, 1867. The Year Book of the Dominion of Canada, 1875. History of Foreign Missions of the Secession and United Presbyt. Ch. by Rev. Dr. John McKerrow, has much reliable Canadian Church History in it. (Edinburgh Scotland.) Mr. H. M. McCollum wrote an elaborate series of articles in the *Canada Presbyterian* on Canadian Church History, in 1879-80, with many interesting references to the R. D. missionaries. Later histories have no doubt been published. See *Doc. Hist. N. Y.* iii, 686. *McClintock's Cyc.* viii, 544.

WEST INDIES

West Indies, Abeel, D., Miss. to, 1828-9, again 1836-7.

St. Croix, 1744, Van Vlierden, P. 17. .-92. The Danish Government took possession of the property after the church was disbanded, and sent its silver communion set to the church of St. Thomas, where it yet remains.

St. John, 17 . . Knevels . . . . Was extinct in 1828. Dr. Anson Du Bois removed a stone tablet from the church of St. John to the island of St. Thomas.

St. Thomas, about 1660. [Oliandus, 1685-8; (pastors' names generally unknown, but recorded in Copenhagen, and also in Amsterdam, 1688-1733; Christian Strumphias was laboring there, 1712, and Isaac Grovewold, 1718;) Arnoldus Van Drumen, 1733-6, Johannes Borm, 1737-44, John Paldamus, 1744-52, John A. Monteneag, 1752-63, G. J. Scheers, 1763-84, Francis M. Verboom, 1784-1812;] Labagh, A. I. 1828-41, Brett, P. M. 1842-5, Knox, J. P.

1845-54, Wyckoff, T. F. and Whittlesey, E. 54-5, Allen, W. O. 55-74, Anderson, Wm. and McQueen, P. 74-8, Allen, W. O. 78-82, Du Bois, Anson, 82-6, Hageman, A. J. 87-90, Lowe, J. C. 90, Oggel, E. C. 90-3, Hume, 97-9, Arcularius, 99-1901, Perlee, 1902-1911.

These islands were possessed at different times by different nationalities—Dutch, English, Spanish, French—and passed through many vicissitudes. The Danish West India Company finally came into possession. The Lutheran Church was the prevailing church, while the Moravian labored among the negroes. A Dutch church was organized on St. Thomas in the times of the Dutch West India Company, and perhaps Dutch organizations existed at that early period also on the other islands. The vernacular language long continued to be Dutch, and is the basis of the present Creole language. The Dutch were expelled from St. Thomas by the English in 1667, but returned when the Danes gained possession, a few years later. The records of the Dutch church, prior to 1744, are destroyed. The Lutherans' records are continuous from 1688. The Dutch and Lutherans worshipped alternately in the Fort, until a R.D.C. edifice was erected, which was prior to 1718. These two religious bodies alone enjoyed the special recognition and protection of the Danish Government. In 1744, the church of St. Thomas had 142 communicants. Up to 1759 the church was supported by voluntary contributions. In that year Mrs. Catherine De Windt, widow of Jahns Jahnsen De Windt, bequeathed to the church the estate *Catharinaberg*. It extended down into the town, and after 1792 became exceedingly valuable. The pastor, Verboom, purchased this estate of the church soon after his settlement there for $38,000, and realized $100,000 by the sale of the town lots. Of the $38,000 belonging to the church, the sum of about $8,000 was for the support of the poor, the rest for the ministry. Verboom's speculations greatly injured the spiritual condition of the church. He retired, a man of wealth, to Holland in 1812. During the 68 years, 1744-1812, the records show that 850 persons united with this church.

After Verboom left, the church was in so low a condition that no application was made to the Classis of Amsterdam to send them another minister. Up to 1812 their supplies had come from Hol-

land. The members of the Dutch church for fifteen years were scattered among the Lutherans, the Moravians, and the Episcopalians. The latter began to hold services in 1820. In 1827 the Dutch of St. Thomas were led to make application to the Reformed Dutch Church in the United States to send them a pastor, and for the next thirty years they were thence supplied, as indicated above. With the advent of the American ministers, services began to be held in English. When Dr. John Knox visited these islands in 1828, he says that a fund of $50,000 yet remained for the support of the gospel. Dr. John P. Knox, a subsequent pastor, says the funds amounted to about $40,000. The church of St. John was found in ruins, and not a single communicant known to remain, although there were funds also belonging to that church. During Dr. Philip M. Brett's ministry, the Lutherans and Dutch used the same edifice, the colored people bringing their own stools and sitting in the aisles. The present edifice of the Dutch Church is a plain Grecian temple of the Doric style. It was erected during Dr. Brett's ministry. The Liturgy of our American Church is used, and they adhere in all respects to the Order of the R.D.C., although in connection with no Classis. Dr. Brett remained a member of the Classis of Paramus while preaching there. He was recalled in 1855, but declined. They made several efforts afterward to procure pastors from America, but failed. (See Manual of 1879 for suggestion that R.C.A. again take these churches under their care.)

In 1883, through the influence of Rev. Dr. Anson Du Bois, this church connected itself with the South Classis of Long Island, and is now supplied by ministers of R.C.A. See "Ch. Int." Ap. 25, 1883.

See the names of the American pastors who have labored there: Dr. John Knox's letter in "Mag. R.D.C." iii. 26; also ii. 142, 281, 318; Rev. J. P. Knox's "Hist. Acct. of St. Thomas, St. Croix, and St. John," 1852. 12 mo. pp. 271. Much material relating to these churches was secured by Dr. Corwin, in Holland in 1897-8.

THE GERMAN ELEMENT IN THE REFORMED CHURCH IN AMERICA

By

GEORGE SCHNUCKER

THE German element has played no small role in the history, development, and activities of the Reformed Dutch Church. No less than 149 of her Churches have been German-speaking. Of this number, 63 are still using the German language in their main services, while 35 have adopted the language of our country. The remainder either became extinct or found a home in some other Denomination. Other churches, originally Dutch- or English-speaking and not included in the above number, had and have among their membership a considerable percentage of Germans. The influence of these 149 congregations and of some of the outstanding men of German blood upon the life of our Church, the molding of its character, and the establishment in America of its institutions of learning, has never received adequate recognition and deserved appreciation. This influence and their present condition constitute sufficient grounds to assure to their history and achievements a place in the memorial volume of this Tercentenary Celebration.

I. THE PERIOD BEFORE 1835

I. *The first* 85 *years.* During the first 85 years of the existence of our Church in America we find no organized German congregation. New Netherland being under Dutch control drew its immigrants—Dutch or Walloon—primarily from the Dutch provinces of Europe. The German influx was not strong enough to warrant a German congregation. The latter, if of Reformed stock would join the Dutch congregation, and if of Lutheran persuasion would find a Church home in the Lutheran St. Matthew's congregation, organized in the fifties of the seventeenth century.

Although without an organization of its own, the German element had no mean part in forming the character of New Netherland, both ecclesiastical and civic. According to Joannes de Laet (1624) and Wassenaer (1625) the first white settler in New Netherland was *Henrich Christiansen* from the German city of Cleves. While Henry Hudson is looked upon as the discoverer of the noble river bearing his name, Christiansen must be considered the explorer of the Hudson river territory. He made eleven trips to the mouth of the river. He built the first dwellings and prepared the road to the source of income of the colonies, the fur trade. No place bears his name.

The beginnings of civil order and organized work of civilization in the colony are connected with the name of *Peter Minuit.* This second director-general of New Netherland, together with his brother-in-law *Jan Huyghen* (Johann Hueck) became the first elders of the Reformed Dutch Church of New Amsterdam, organized in 1628 by Domine Michaelius. Minuit and Huyghen were born in the German city of Wesel, where their families occupied honorable positions, both having functioned as deacons in the Reformed churches of that city. Nor must we forget the names of Claes Gerritsen, Wessel and Governor Jacob Leisler.

After 1640 German immigration became more marked, and the Reformed Dutch Church was the gainer. Three-fourths of these strangers coming from the low-German countries and the lower Rhine region, being more or less related to the Dutch in language and customs, readily felt at ease in the Dutch Church and made their religious home there. A means of approximately estimating the German element in the Reformed Dutch Church is found in the Marriage Records of the Church. For the year 1639-1664 this list contains the names and birthplaces of 626 immigrants. With a fair degree of accuracy 123 of these (among them 12 German couples) may be put down as of German origin. At this rate the number of Germans in the Dutch Church at that time must have been one-fifth of its membership.

Many of these immigrants became men of considerable influence in the affairs of the colony. A man of judicial learning was Hieronymus Ebbing, son-in-law of the Dutch historian Joannes de Laet. Tillman van Vleck from Bremen was notary public at New Amsterdam. German by birth were the school-masters Jacob

Joosten at Esopus-Kingston and Englebert Steinhausen at Bergen. Hans Stein was licensed to keep school at New Amsterdam. The first teacher of the Latin school was Alexander Carl Curtius, a German from Lithuania. Mention might also be made of the cordwainer Johann Harpending from Bocholt in Westphalia, in whose honor John Street, New York, is named and from whose legacy the Collegiate Church draws considerable revenues. Perhaps no class among the early residents of New Amsterdam was more distinguished for the rapid strides made to wealth and social distinction in their adopted home than that part of the German element that came from the old commercial cities in Germany. The prominent representatives in that merchant class were the heads of the Van der Beeck, Sanford, Ebbing, Leisler and other families. Many of the oldest and leading families in the Reformed Church of today are the descendants of those courageous men and women who left their ancient Germanic home and sought and found in New Netherland a God-given land of plenty, of opportunity and reward.

2. *The Coming of the Palatines.* In the year 1709 a most remarkable exodus of the inhabitants of the Palatinate to London took place. It seemed as if the whole Palatinate was emptying itself down the Rhine into England. The English government, embarrassed by these poverty stricken aliens, conceived the idea of moving them to the former New Netherland, which in 1664 had been taken from the Dutch. Three thousand were transported in the spring of 1710 and thousands followed in the next twenty-five years.—Why should these Palatines leave their fair land in such crowds to try the dangers of uncertain emigration and the terrible sea? Three general reasons may be given: war, poverty, and religious persecution. The French had overrun the Palatinate, which at that time lay mainly on the west side of the Rhine from near Bingen southward to near Strassburg, pillaging and burning two-thousand villages. After such a war many had become very poor. No wonder that they sought the new world. The Palatinate had been a Reformed country, but in 1685 the scepter passed into the hands of a Catholic prince. The French conquerors who were Catholics, and after them the new ruler, oppressed the Reformed population as heretics and took away their churches. This oppression became so unbearable that many left

the Fatherland rather than renounce their Protestant convictions. Thus large numbers came to New Netherland, now New York. In the autumn of 1710 they were removed up the Hudson and settled on both sides of the river at East Camp (now Germantown) and West Camp, ten miles south of Catskill. However, their living conditions were so miserable that two years later fifty families left East Camp and settled in the Schoharie Valley on lands given to them by the Mohawk Indians. In March 1713 a second band of one-hundred families started from the Hudson. After the rich lands of the Schoharie region had been occupied by large numbers, in the face of serious opposition by the provincial government, the Palatines in 1720 began to settle in the valley of the Mohawk until village after village dotted the fertile region. Naturally German remained the current language of these settlements.

With the coming of the Palatines the development and growth of the Reformed Dutch Church received a new impetus. Up to 1710 she had organized 33 churches among the Dutch and Walloons. After the establishment of the English regime, immigration from the Netherlands had almost ceased. The Palatines, coming from the land of the Heidelberg Catechism, being of the Reformed faith, and recommended by their Consistory at home to the Classis of Amsterdam for supervision and pastoral care, offered a new and desirable field for expansion. Attempts by certain interests to lead them into the Episcopal Church failed, most of the Palatines preferring the Dutch Church. Soon 19 German-speaking churches had been organized. In the second half of the 18th century 13 were founded and 4 more during the first few decades of the 19th century. Of these churches many became very strong. According to Dr. Good it was said in those days, that the German element made up no less than 33 per cent of the constituency of the Dutch Church. Some of them were organized, flourished and died. Others in the course of time adopted the English language and continued their life in full vigor to the present day. Only one of this group, the German Reformed Church, 68th Street, New York City, continues the use of German in its main services.

3. *German Pastors in the early days.* The influence of the German pastors of that early period upon the life and develop-

ment of the Dutch Church was even greater than that of the churches. Almost all of these men had received a thorough university education and were linguists of no mean ability. It is said that one could converse in nine languages, several were able to acceptably preach in the four languages of the Church. J. G. Gebhard acquired the Dutch within three months! Some of the ablest preachers in the Church were German-born but were serving Dutch congregations. Undoubtedly every ardent lover of the Reformed Church is familiar with or at least has read of the following pastors of German blood (the date given being the year of their coming to America):

Theodorus Jacobus Frelinghuysen. 1719. Corwin's Manual states: "born 1691 in Wolfenbuettel, Eastfriesland; licensed 1717 (Embden, Holland 1717-1719)." This information does not seem to be accurate; Wolfenbuettel is not in Eastfriesland, but in the Duchy of Brunswick; nor is Embden a city of Holland, but is the chief city of Eastfriesland, a district of Germany. According to Reeshemius "Ostfrieslandisches Prediger Denkmal," a work published in 1774: "Theodoricus Jacobus Frielinghuysen was born in Hage in the Mark, was called to the pastorate at Logumer Vorwerk (near Embden) 1717 and in 1719 to be Conrector at Enkhuisen. From there he went in the same year to New Netherland, where he became pastor at Rarethans and Milston." "He was the first minister of the Reformed Church in Central New Jersey. Divine Providence committed to this remarkable man the important work of sowing the seed of truth and righteousness in a soil which has yielded under subsequent cultivation, a most abundant harvest" (Corwin). The influence he and his descendants exerted throughout the Denomination cannot sufficiently be extolled. Not only had he a large number of churches and preaching stations under his pastoral care, but he also was accustomed to receive into his family young men of piety and to train them for the Gospel ministry. He was possibly the first ardent advocate for the establishment of a Reformed Ecclesiastical Judicatory in this country. Tennent, Whitefield, and President Edwards speak of him as one of America's great divines. It is said that such were his zeal and foresight that the plan

of a college and seminary was first suggested by him to provide a well-educated ministry. Though born and educated in Germany his work in America was in the Dutch language.

G. M. Weiss, 1727. Educated at the University of Heidelberg. Sent to America 1727. Pastor at Huntersville, Old Catskill and Coxsackie, German Flats, Herkimer, Rhinebeck. While serving his congregations in the Mohawk valley he also worked among the Indians and wrote an important work on them. It has been said of him: "Weiss in New York State aided in laying the foundations of the Reformed Church. Weiss ought to be honored as the founder of her work among the Germans."

G. H. Mancius, 1730. University man. Came to America in 1730. Pastor at Kaatsban, Schraalenburg and Paramus, Kingston. Supplied Rhinebeck. Remarkable linguist. Could converse in 9 languages. Prepared many young men for the ministry. "No minister of the Colonial Period extended the Reformed Church more persistently than he." (Corwin).

J. H. Goetschius, 1735. Studied at Zurich. In his 17th year came to America with his father, Rev. M. Goetschi, who died soon after landing, leaving a wife and eight children behind, of whom John Henry was the oldest, and only 17 years old. He began preaching at that age, was ordained twice and served the churches at Jamaica, Newtown, Success, Oyster Bay, and for 26 years at Hackensack and Schraalenburg. He was a preacher after God's own heart, having frequent great revivals in his ministry. Goetschius was learned, pious and a godly man. He, too, instructed several young men for the ministry, such as the two Romeyns, S. Froeligh, Leydt, Verbryck, Du Bois, the younger Frelinghuysens and Martinus and Henricus Schoonmaker. He was also one of the first trustees of Queens (Rutgers) College. Ardently advocated ecclesiastical independence from the Classis of Amsterdam. His ministry was in the Dutch language.

Abram Rosenkrantz, 1750. Graduate of German university. Was pastor of Canajoharie, German Flats, and other German churches in the Mohawk Valley. A man of much learning. "The foremost divine west of Schenectady."

Hermanus Meyer, 1763. Born in Bremen, Germany, about 1720; studied Theology at Groningen University. Pastor at Kingston, Totowa, Fairfield and other churches. First Instructor of Sacred Languages and Lector in Theology in our New Brunswick Seminary. He also was an earnest advocate of American ecclesiastical independence and leader in the Coetus party.

John G. Gebhard, 1771. Born in Germany 1750; studied at Heidelberg and Utrecht. Pastor of German Reformed Church New York City, Claverack, Ghent, Schoharie, etc. When New York was invaded by the British he removed to Kingston and soon accepted a call to Claverack. He mastered the Dutch tongue, so as to be able to preach in it for this church, within three months. Founded and was Principal of the Washingtonian Institute at Claverack. A patriot of the Revolution.

John D. Gros, 1773. Born in Germany. Pastor at Kingston, German New York City, Canajoharie. Regent of the University of New York. Chaplain of N. Y. Militia. Almoner of N. Y. State. Instructor of the illustrious Milledoler. Wrote a standard work on Moral Philosophy. Was in the battles of Oriskany, Sharon and Jamestown. A man of far-reaching influence.

Philip Milledoler. Born in 1775 at Rhinebeck from German-Swiss parents. Studied Theology with Rev. Dr. Gros. Pastor of German Church, New York City, 1795-1800, and for 12 years of the Collegiate Church. On the death of Dr. Livingston he became Professor of Didactic and Polemic Theology in the New Brunswick Seminary and President of Rutgers College.

John P. Spinner, 1801. Born in Germany. Graduate of the University of Mainz. Catholic priest for 11 years. Became Protestant and came to America. Pastor at German

Flats and Herkimer for 44 years. Father of General F. E. Spinner for many years U. S. Treasurer. During his earlier years the membership of his church was around 400; his congregation numbered a thousand.

From this short account of the German element in our Church during this first period it may be readily seen that it was of no little moment in the formative years, the history, the life, the growth, and welfare of the Reformed Dutch Church. Not only did its churches add numerical and spiritual strength to her ranks, but the pastors and professors of German blood ranked with her foremost leaders. They were men of unusual learning, far-seeing, and taking the initiative in training American young men for the ministry of the American Churches. Imbued with a spirit of liberty they advocated American church-judicatories independent of European supervision, and were instrumental in forming the Coetus, which eventually became the General Synod. They were among the foremost of patriots during the War of Independence. Having a good education themselves they realized the importance and need of establishing institutions of learning for the orderly development and the welfare of Church and State. Upon the prayers, teaching and efforts of men of that character are laid the foundations of Rutgers College, Union College, and the New Brunswick Seminary.

II. The German Element in the East Since 1835

During the first forty years of the 19th century church extension among the Germans had lost its former momentum. Only four new congregations were established and many of those already organized had gone through the process of Americanization adopting the English language. However, during the forties and fifties a marked change took place. The political situation in Germany had become so unbearable that thousands of the better classes had come to the point of looking for a freer home for themselves and children. America, the land of liberty and of unlimited opportunities for the industrious, was beckoning. The failure of the Revolution of 1848, the leaders and rank and file of which belonged to the Educated Classes, caused tens of thousands of the cultured families of the Fatherland to seek refuge in

the United States. Large numbers of these refugees settled in the area of the present metropolitan district of New York. This desirable element soon occupied the attention of the Reformed Dutch Church and a successful era of Church extension was inaugurated, which, within a dozen years, resulted in the establishment of 30 German-speaking churches. During the following decades another 21 congregations were founded and added to her roll.

The mother-church of this energetic movement was the German Evangelical Mission Church in Houston Street, New York City, established in 1838 through the untiring efforts of missionary John Rudy. Four years after the organization of this church the Lord called His faithful servant from the scene of his earthly activity to higher service. On his deathbed a promise was exacted from his consistory, that they call the man, who in the providence of God was destined to become the moving spirit in the remarkable ingathering into our Church of the Germans of New York and vicinity, and who by his never-ceasing efforts for them became known as the "Apostle to the Germans": Rev. Dr. John C. Guldin. He accepted the call of the consistory. Immediately the church began to put on strength. In 1852 it numbered 750 members, 90 being received on confession in that year, and her blessed influence extended into all parts of our land, where Germans had made their homes.

Because of Dr. Guldin's great work and his unique position as connecting link between the American part of our Church and the multitudes of Germans entering the harbor of New York, it is but proper at this time to describe somewhat in detail the life and work of this man of God. He was born a great-grandson of Rev. Samuel Guldin, the Pietist of Pennsylvania. In his first pastorate he passed through the enviable experience of a number of remarkable revivals. His preaching was with great power. He moulded the religious character of his churches. On account of his evangelical preaching he often met with bitter opposition. His enemies would close the church doors against him, but undaunted he would then proclaim the pure Gospel from the stone steps. When he came to New York his labors were herculean. Besides faithfully performing the strenuous work of a large congregation he was General Missionary to all the Germans; superintended

the German publications of the Tract Society, translated a number of their publications into German; was editor of the "Sower," a German monthly publication; he compiled the German Hymnbook which until 1907 was in use in our German churches; and translated into German the Constitution and Standards of the Reformed Dutch Church. When the churches rapidly multiplied he sent a number of young men to Rutgers College and the Seminary to prepare them for loyal service in these fields. It may also be stated here that this prophet of God was instrumental in persuading the Board of Domestic Missions to organize and take under its care the beginning of our Eastfrisian work in the Middle West. Dr. Guldin's appeal to the Board resulted in the organization of the Silver Creek Reformed Church at German Valley, Ill., the mother-church of the two Classes of Pleasant Prairie and Germania; he also supplied this church with its first pastor, Rev. J. W. Wagner.

The missionary work among the Germans reached its climax in the fifties. After Dr. Guldin's death in 1863 it lost much of its vigor. In the seventies and eighties another revival of interest is noticeable. But since 1897 this work in the Eastern States seems to have slipped from the hands of our Denomination. Only four new congregations have been organized during the last 30 years. Whether the causes for this situation must be sought in the decrease of German immigration, or in a lack of the sense of responsibility in the Eastern German churches of winning their countrymen, or in the rapid Americanization of these churches, or in a combination of the three probable causes, cannot be determined.

At present, scattered in the synods of New York and New Brunswick, there are 22 congregations still using the German language more or less. Most of these are small and in a dying condition. Some wisely introduced into most of their services the English language in time, thus coming into closer touch with the larger denominational life resulting in vigorous growth and a promising future. If 50 years ago these churches had been organized into one or two German-speaking Classes, as was done in the Middle West, the record of the German churches in the Eastern Synods would close with a more hopeful outlook.

III. Pleasant Prairie: the German Element in the Middle West since 1850

1. *The Eastfrisian immigration.* While the mighty stream of German immigrants during the middle of the 19th century was pouring into New York and vicinity, and while the coming of the Dutch into Michigan and Iowa was taking place, destined to become of vital importance to the Reformed Dutch Church, a colony of German Eastfrisians was in the making, whose church-life, aspirations and achievements immediately present themselves to our mind whenever the name "Pleasant Prairie" is mentioned.

It was in the Spring of 1847 when a little group of eight persons left Eastfriesland, Germany, bound for the distant fairyland, America. Arriving in the neighborhood of Freeport on the beautiful prairies of Northern Illinois, they decided to settle there. Under most primitive conditions they erected small block-houses, broke small tracts of the virgin prairie-soil and heroically attempted and succeeded in establishing themselves in the land of their hopes and desires. In their letters to relatives and friends on the other side of the Atlantic they wrote so enthusiastically of their life and work, their expectations, opportunities, and successes that during the next few years their number steadily increased. By 1850 it had grown to 66 persons. They were coming by train as far as Chicago and from there in the covered wagons of the West; they were arriving by boat via New Orleans and the Mississippi; still others made their way from Virginia in prairie schooners; some even walked the incredible distance of 1,200 miles from New York. A resolute young woman, a mother with an infant in her arms and another child at her side, undertook this stupendous journey, without knowledge of the trail, without knowledge of the language, without money, sleeping in strawstacks and begging food from kindly disposed settlers along the way, and finally succeeding in reaching her goal! What courageous and hardy women the mothers of pioneer days must have been!

What was it, that caused these men and women to leave their native land and settle on the frontiers of America, braving all hardships, dangers and possible failure? The Dutch in that period came primarily because of religious persecution. Not so these Eastfrisians, for in those days people in their ancient Germanic

home were not overly given to religious convictions. The Germans, who had settled in New York City and vicinity, had been forced by political intolerance to seek a new and freer home in the land of liberty. But the Eastfrisians in the extreme north-western corner of Germany were hardly touched by the tremendous changes taking place in the Fatherland. Their only cause for seeking a new home was their deep-seated desire to improve their economic condition and to establish for themselves and their posterity a home that would promise greater comfort and larger opportunities for rising in the world. This, incidentally, throws light on the fact that most of these immigrants were peasants and laborers. Through diligence, hard work, thrift and the blessing of the Lord their cherished expectations have been realized. Today their settlements everywhere are bearing undeniable evidence of their advance, enterprise, thrift, and comfortable circumstances.

This first settlement in Northern Illinois (now German Valley) in the fifties attracted so large a number of new-comers from the old country, that soon all available lands in the vicinity were occupied. They overflowed the original boundaries and occupied the fertile farm-lands around Baileyville, Forreston, Oregon and Kings. Due to this steadily increasing demand for land its price quickly rose from $1.25 to $10 and $15 per acre. Unable to meet these prices many of the older settlers and the incoming immigrants turned their faces toward the broad and fertile prairies of Central Iowa, where tens of thousands of unbroken acres were waiting for the industrious men and women from afar. The best farmland could be had at $1.25 an acre. In the Fall of 1854 a number of determined Eastfrisians left the colony at German Valley and secured some choice pieces of land in this region. The next year an ever-increasing movement into Iowa set in until in the counties of Grundy and Butler an Eastfrisian colony arose which soon surpassed that in Northern Illinois and is at present regarded as the strongest settlement of these people. It includes the towns of Parkersburg, Aplington, Stout, Holland, Wellsburg, Ackley, Austinville, Kesley, Bristow, and Dumont. A little later the more adventurous spirits pressed still farther on and established additional settlements in northern Iowa (Belmond, Meservey, Alexander, Titonka, Buffalo Center), in northwestern Iowa (George, Little Rock, Rock Rapids, Sibley, Ashton), in south-eastern South

Dakota (Lennox, Chancellor, Monroe, Davis, Scotland, Dell Rapids, Dempster) and in Minnesota (Clara City), until today the Eastfrisians are found in appreciable numbers in the States of Illinois, Iowa, South Dakota, and Minnesota, being regarded as belonging to the thriftiest and most trustworthy of their citizens.

2. *Forming the First Reformed Church.* The Eastfrisian is naturally religiously inclined. Divine worship and the Bible are as necessary to him as his daily bread. Even those less seriously disposed highly value the reading of God's Word in the home and the regular attendance at the services of the church. Every settlement in the new world, therefore, no matter how small, must have its little church, and as soon as possible also a parsonage and a pastor. In the first settlement, however, this characteristic desire could not be gratified. There were no established churches near or far, no spiritual adviser, whom they might trust. During the first two or three years no service, no instruction for the children. While as a result of such a deplorable condition the moral and religious life of old and young deteriorated, prayers and sighs for redress were sent to the throne of Grace. And God remembered His children and provided for them. A new-comer, Diricus Dirksen, arriving with his family in the winter of 1849, was destined to become their religious leader. Calling the settlers together he conducted services for them, reading a Dutch sermon, which practically all could understand. The first service was a real spiritual refreshment for those starving souls. Attendance became so large that no log-house was able to accommodate all those who came.

This arrangement, good as it was under prevailing circumstances, could not meet all the spiritual needs of the settlement. An orderly church-life was desired, a church and a regular pastor. But to whom should they turn for help? As strangers in a strange land they were unfamiliar with the ecclesiastical life of America. Belonging to the Reformed Church of Eastfriesland they would not identify themselves with any sect that might come along. And of the Reformed Church there was no trace, the nearest of her churches then being at Pekin, Illinois, 120 miles distant.—About this time a man appeared on the scene, Jan Vander Las, a Hollander, and a member of the Reformed Dutch Church.

As colporter of the American Bible Society he was on his way from Freeport to Rockford. Stopping for rest under the shady trees near a brewery he got into a religious conversation with the brewer. This man told Vander Las that about 12 miles to the southeast there was an Eastfrisian settlement of many families, who were without a pastor and any church privileges. This conversation proved to be a blessing to our Eastfrisians, and became the means of gathering these people into churches and making them part of the Reformed Dutch Church. It also is one of those rare incidents, when a brewer became an instrument in commencing a work which has brought many souls into the Church and into the Kingdom. Vander Las saw the vision. Giving up his journey to Rockford he crossed the prairie and soon found the settlement. Being received with open arms, he remained there for a while, preaching and teaching and, above all, making the settlers acquainted with the existence of the Reformed Dutch Church. He counselled them to petition the ecclesiastical authorities for organization and a pastor. Dirksen, whose brother was a member of Dr. Guldin's church in New York City, laid the matter before Dr. Guldin. This man of God immediately brought the matter to the attention of Dr. Garretson, the great secretary of the Board of Domestic Missions. The latter requested the Classis of Illinois to investigate the field, to take these people of Reformed stock under its supervision, and if advisable to organize them into a Reformed Church. Because of this fatherly interest taken by Dr. Garretson in the spiritual welfare of this settlement, our Eastfrisian constituency owes a never-dying gratitude to the Board of Domestic Missions. Indeed, the 41 Eastfrisian churches of the present day, without exception, owe their existence and development to the fact that this Board was benevolently disposed towards them, giving unstinted aid to the endeavors made in gathering them into the fold of the Church of their fathers.

A committee of the Classis of Illinois, consisting of Rev. John N. Schultz and elder Bailey, both of the Reformed church of Pekin, Ill., organized the church on August 10, 1851, as The Reformed Protestant Dutch Church of Silver Creek. It was unfortunate that the two gentlemen of the committee were not familiar with either the German or Dutch language. The whole transaction was conducted through an interpreter from Freeport,

whom the record significantly characterizes as "an infidel fellow." The committee submitted for signature the following simple but beautiful Articles of Faith: "We, the undersigned, hereby acknowledge our faith in Christ and our love for Him as our divine Redeemer and Head of the whole Christian Church; our membership in this church by the power of the Holy Spirit; our firm resolution through the grace of God to lead a Christian life; and to submit to the rules of the church.—We regard the Old and the New Testament as the only revelation of the will of God.—We accept the Articles of the National Synod of Dort, 1618-1619, as well as the Heidelberg Catechism.—We unite now, hereby, as a branch of the Christian Church, under the supervision of the Classis of Illinois of the Reformed Protestant Dutch Church of North America, under the name "The Reformed Protestant Dutch Church of Silver Creek." These Articles were immediately subscribed to by seventy-six persons, about two-thirds of whom were men. This oldest and most representative church has become the mother-church of practically all the present churches in the two Classes of Pleasant Prairie and Germania, and of a few dozen of Presbyterian churches. Her bow is still abiding in strength.

3. *Putting the new organization on a sound and well-ordered foundation.* A church was now established, but two vital elements necessary for growth and orderly development were still lacking: a church building and a pastor. At first services were held in private homes; when they, however, proved to be inadequate for the crowds of worshippers, it was decided to erect a little frame-church, 22x36 feet. One man donated the lumber, while others undertook to cut down and haul to the mill for sawing; another furnished the stones for the foundations, while dozens of men played masons and carpenters. All were taxed $1.00 per family for the necessary doors and windows. The pews consisted of heavy planks laid on lime-stone bases. During the next eight years this primitive little building had to be enlarged three times.

More difficult than the erection of this church-home was the securing of a minister. In those pioneer days many were the adventurers and ministerial vagabonds, who suddenly appeared in the settlement, claiming to be university men and ordained ministers and offering their services to the destitute congregations.

Most of them were selfish men, without education, who sought only the money they might make out of their ministry, and caring little for the spiritual welfare of souls; while some of them, still worse, were dissipated, sometimes drunkards or immoral men, and soon revealed their true character, bringing disgrace on themselves and on the church. It was Silver Creek's lot to be chastened by such an experience. The first minister, after a service of one year, was deposed from the ministry; and the second man, a travelling salesman of Baptist persuasion, having posed for one year as an ordained minister, was expelled by the consistory.

By this time the infant organization found itself in dire straits. It needed but a little more of rocking and the little craft would have foundered on the rocks. However, the good Lord remembered the plight of His children and sent them a man after His own heart: *Rev. John M. Wagner.* Just graduated from the New Brunswick Seminary, the Board of Domestic Missions, at the suggestion of Dr. Guldin, sent him into this new and promising field. Immediately after his arrival in 1856 he firmly put the house of the congregation in order. A parsonage was erected and the little church enlarged. After three years of untiring efforts and gratifying results the congregation decided to build a more adequate and dignified house of worship. Mr. Wagner went East and returned with $400, given by interested friends for the new edifice. He also brought with him plans for it prepared by a foremost architect in New York City. This beautiful building, of lime-stone construction and of pure romanesque forms, was dedicated in the summer of 1861, and remains to the present day the reverenced spiritual home of the flourishing Silver Creek Church of German Valley, Ill., this mother of so many spiritual children. Broken down in health Mr. Wagner resigned from his arduous pastorate and moved to the State of New York. He was a man of sturdy character, with no limit to his physical resources, a lover of the Reformed Dutch Church and a faithful shepherd of his flock—God's chosen vessel in those stirring times. He died 1894 in Brooklyn, N. Y., after a long and successful pastorate in the St. Peter's Reformed church of that city.

4. *Development of the work.* We have seen that within a few years of the arrival of the first group of immigrants hundreds of new-comers had pressed on and founded new settlements in other

States. What was to become of the religious condition of these people? This question presented itself to the Consistory of Silver Creek Church for consideration. No satisfactory solution could be found. The pastor for a time served the communities near by, but those in Iowa were too far away; and German-speaking ministers were scarce. The Presbyterian Church, whose attention was directed by Rev. A. Van Vliet and the aforementioned Vander Las, two Hollanders, to the destitute condition of these and other German communities, founded a Theological School at Dubuque, Ia., in which young men of German speech were given a three years' course of training and were then sent forth as pastors and spiritual leaders. Their efforts resulted in a number of strong Eastfrisian churches, churches that might have been Reformed, had our Denomination been able to provide more German-speaking ministers. However, we were not altogether negligent making good use of the theological timber available at that early date. A new church was organized 1861 in Forreston, Ill., twelve miles from the mother-church. The services of this church during the first pastorate were conducted in the Dutch language, no German pastor being obtainable.

In 1869 two churches were organized, the one near Oregon, Ill., about 20 miles from Forreston, the other in the City of Peoria, Ill. Then new organizations were called into existence as follows: Parkersburg, Iowa, 1874 (twenty years after the Eastfrisians had begun to settle that part of Iowa!); Hartsburg, Ill., 1877; Washington near Ackley, Iowa, 1880; First Lennox, South Dakota, 1883; Salem, S. D., 1884; Immanuel near Belmond, Ia., 1884; Baileyville, Ill., 1884; Ramsay near Titonka, Ia., 1886; Monroe near Aplington, Ia., 1886; Aplington, Ia., 1886; Second Lenox, S. D., 1889; Third Lennox, or Delaware, S. D., 1889; Zion near Chapin, Ia., 1890.

By 1890 their number had grown until there were sixteen. Some had for their pastors sons from their own settlements who had studied in the Mission House of the German Reformed Church. Some were being served by men who had come to us from other Denominations. There were also young men in Hope College and in the Seminary, preparing for the ministry. Many were the indications in the churches that if the church-at-large could not supply them with the necessary ministerial material, they

would endeavor to help themselves. This spirit of self-help has ever been a remarkable characteristic of our German churches in the Middle West.

5. *The Classis of Pleasant Prairie.* So far there had been no united action in gathering into the Reformed Dutch Church the multitudes of Eastfrisian immigrants, most of whom came from good Calvinistic stock. The reader must remember that the chief city of Eastfriesland is Emden, famous in the history of the Reformed Church in Europe. These immigrants therefore should have fallen heir to our church. Other Denominations were eagerly working among them and organizing them into flourishing churches. Whatever had been done so far by the Reformed Dutch Church was the result of individual effort on the part of a few of their own pastors and interested elders. *"Eendracht maakt Macht"* is never so true as in the extension of the Church. The Eastfrisian leaders felt this and a desire for closer cooperation among themselves became manifest and was especially recognized and fostered by one man, Rev. Dr. A. F. Beyer, then pastor of the mother-church at German Valley, Ill.

Although trained in the Presbyterian church he became a real Reformed Dutchman, and as such devoted his keen mind to the unification of this Eastfrisian work. He founded, 1890, a German monthly "Der Mitarbeiter," defraying its expenses out of his own means. In the course of time it became the property and official organ of the two Classes, Pleasant Prairie and Germania, and is read in practically every German-reading family of our Western constituency. "Der Mitarbeiter" became the connecting link between the sixteen churches, scattered in the Classes of Illinois, Wisconsin, Iowa and Dakota. In it questions of moment for them were discussed. The churches were made acquainted with the forms, spirit, work and aim of the Reformed Dutch Church. It became a powerful medium in creating among them and fostering a spirit of loyalty to the Denomination and its institutions. This constructive work is being faithfully carried on in its columns to the present day. Although an official organ of the Church and faithfully doing the work of the Church it has never asked nor received the least subsidy from the Boards, editor and editorial writers filling their places without remuneration, considering this work as part of their voluntary mission-work for the Kingdom.

One of the chief questions raised and discussed by Der Mitarbeiter was the *formation of a German Classis.* It was felt that the work among the Eastfrisians could be more successfully carried on under the auspices and direction of a Classis that would be acquainted with the history, language, difficulties, hopes and possibilities of this element. As a result of this agitation a number of ministers and elders met June 19, 1891, to form a conference. The four discourses delivered at this gathering are significant of the spirit of these far-seeing men: "The Domestic Mission Work of Our Church among the Germans";—"What can We Do to Secure Pastors for Our Vacant Churches";—"How Can We Retain Our Students for the Work in the Reformed Church?";—"Best Textbooks for Our German Sunday Schools." To the members of this conference it became apparent that the formation of a German-speaking Classis had become not only a measure of expediency, but of utmost necessity. In the Spring of 1892 eleven churches—Baileyville, Ebenezer, Peoria, Silver Creek, Belmond, Holland, Monroe, Parkersburg, Ramsay, Washington, and Zion —petitioned the Particular Synod of Chicago to organize them into such a Classis. The Synod of Chicago, seeing the need of such action, acceded to their desire and on June 16, 1892, organized them under the name "The Classis of Pleasant Prairie."

6. *Results of this Action.* The youthful organization with steadfast trust in God and confidence in its own decisions immediately proceeded to the realizations of its hopes, plans, and expectations. One of the pastors was called as *Classical Missionary.* The spirit of church extension had taken possession of this little group. Backed by the Board of Domestic Missions no less than 14 churches were organized during the next five years, all of them—except three which have become extinct—flourishing at the present time and continually putting on more strength.

The next result was the founding of *Pleasant Prairie Academy.* Feeling the need of obtaining recruits for the ministry from among the sons of its own churches the Classis began to consider and plan the founding of a Preparatory School. At the Spring session, 1893, it was definitely decided to found such an institution. Silver Creek, having offered over $6,000 and an additional sum for the necessary grounds, obtained the consent of the Classis to locate the school, now known as Pleasant Prairie Academy, at German

Valley, Ill., within the boundary of the mother-church. A suitable building and Principal's residence were erected on a campus of 8 acres, more beautifully situated than any other Reformed Church Academy. Instruction began in the Fall of 1894. This school, backed by its constituency and fostered by the Board of Education, has more than met the hopes and expectations of its founders—30 ordained ministers obtained their first training there, and of the present 35 students five have already chosen the ministry for their life's calling. Nine of its graduates are studying in the seminaries of the Church. Besides, many Christian teachers and leaders have gone forth from its class rooms into the communities and churches holding aloft the banner of a Christian world-view. In connection with the Academy, Classis created a Student Fund to be used for needy students in the Academy, who have the ministry or some kind of missionary work in view. The Christmas offerings of all the Sunday schools are devoted to that purpose. This Fund has become a great blessing and many students have been aided by it. During the present year an amount of $900 is being distributed among five young men and one young woman.

Another result was the *compilation of a hymnbook* for the main services of the German churches. The book compiled by Dr. Guldin had served its purpose, but its print, music and some hymns made it obsolete for present-day use. Classis of Pleasant Prairie appointed the writer of this monograph to prepare a new book, to include not only the best hymns but also a selection of the more important psalms. The manuscript was approved by General Synod and the Board of Publication was instructed to issue the hymnbook. When, however, this Board could not see its way clear to comply with General Synod's order, the Classis, undaunted, applied at the door of the Central Publishing House of the Reformed Church in the United States. Not only did this House publish the book in 1907, but it even offered a royalty on every copy sold. The royalty is paid into the treasury of the Academy. This hymnbook is used in all our German churches in the Middle West.

The compiler of the hymnbook prepared also a *translation of the obligatory Forms of the Liturgy.* After the revision of the Constitution a translation of it was made and published, this time however, by our own Board of Publication. Moreover, the Classis

is publishing the "Sonntagschulblatt," a paper for the German classes in the Sunday schools; and has been issuing for many years an annual Almanac: "Der Kalender der Reformierten Kirche in America," a book of 80 pages of large size.

7. *Pleasant Prairie is divided into two Classes.* Such faithful and untiring efforts in behalf of the spiritual welfare of the Eastfrisian immigrant and his children, and in behalf of winning them for the Reformed Dutch Church could not fail to obtain the Lord's favor and to extend remarkably the boundaries of the Classis. The original eleven churches constituting the Classis at its organization had increased to 39 in 1915. They were located in Illinois, Iowa, South Dakota, and Minnesota. The distance between some was over 700 miles. The extended work of such a body had become so unwieldy, that it called for a division of the Classis. The Particular Synod of Chicago, therefore, granting the petition of Classis, organized, in the Fall of 1915, the 16 churches in Northwestern Iowa, South Dakota, and Minnesota into a new Classis which adopted a name significant of their origin "The Classis of Germania." Since then two of these fields have been disbanded, but five new churches have taken their places. Inasmuch as the work and aims of the two Classes was very much the same—and the accomplishment of some objects required common action and cooperation—they decided to hold joint sessions every three years, when such matters could be transacted and new enterprises undertaken. These sessions have been so far of unusual interest and benefit.

When Central College was taken over as an institution of the Reformed Church the two Classes recognized a new opportunity in behalf of their educational plans. Anxious to secure for their ministerial students, who had passed through Pleasant Prairie Academy, a further opportunity of preparing themselves for preaching in a German-speaking charge, negotiations with the authorities of Central College were entered into for an efficient *German Department.* These negotiations were consummated and resulted in a German professorship, the support of which was taken over by the German churches.

8. *And what is the condition of these Eastfrisian churches in this Tercentenary Year?.* The two Classes number now 41 churches, served by 32 ministers and three Classical missionaries.

2,300 families are connected with them by membership. Nine young men are in the two seminaries preparing for the ministry, most of whom will serve in fields other than Eastfrisian.—Many of these churches, originally very weak, are manifesting a vigorous growth not only in numbers but in spiritual strength, loyalty to the church-at-large, and contributions to her benevolent enterprises. With the advent of Dr. Nicholas M. Steffens from Germany mission-fests were introduced, and are now held annually in every church. They have spread even into our Dutch and American communities. Contributions by the two Classes for benevolent purposes for 1926 amounted to $28,600, and for congregational purposes $89,323; a total of $117,923, or an average of $51.54 per family.

Their Americanization has made rapid strides during the last ten years. Three churches have adopted the English language for all their services, and only three are still retaining exclusively the German. The remaining 35 are bilingual, the day not being very far hence when German in the churches—like many other once necessary elements—will be but a cherished memory of bygone days.

Times are changing. Conditions of life are changing. Men are changing. The process of assimilation into the larger American life is continually going on. Where the fathers were clannish, the children reflect the broader life of the nation. Immigration has practically ceased. No longer do the children settle in colonies or settlements. Wherever opportunity beckons, they follow. No longer can purely Eastfrisian or purely German-speaking churches be organized. Church extension can no longer be carried on as in the past. It must now include those of other tribes and nationalities. May the recognition of this plain fact soon come to these Eastfrisian churches! The Lord has been good to these sturdy Calvinistic believers. The task set before them has been shouldered and their God-given mission is being accomplished: to gather the Eastfrisian immigrant and his children into churches, making them an integral part of the Reformed Dutch Church, the Church of their fathers, and in doing so they are doing their humble part in winning the population of this beloved land of ours for the Christ, the Son of the Living God!

THE CHURCH IN MICHIGAN

By

SIEBE C. NETTINGA

THE Reformed Church in America is the confluence of two streams of emigration. The first and oldest is that of 1609, and the following years, with New York as the center, and out of which has largely developed what is today known as the eastern section of the church. Perhaps the only exceptions to that are some of our New Jersey churches of Holland extraction, which are the fruit of a later emigration.

The second stream is the emigration movement from the Netherlands to this country in 1846 and the following years, with its center in western Michigan and central Iowa. There were, it is true, other Reformed Churches in the west, prior to this emigration movement, the result of the general westward movement of our population in the early decades of the nineteenth century, but these with few exceptions have all for one reason or another ceased to exist, either by disbanding or by passing over into other denominations. These two streams, uniting in 1850 and the following years, now constitute the Reformed Church in America.

This paper is to deal with the latter movement, and more particularly with the settlement in western Michigan, with its center at Holland. That it was no small thing can be readily imagined, when one recalls the conditions under which it took place—a howling wilderness, some twenty miles from the nearest settled community, with roads often impassable; the people unable to understand, much less to speak, the language of the country, too poor often to buy the very necessities of life, and without any experience of pioneer life. Yet they did it, and did it successfully, triumphing over every obstacle, and laying the

foundation of what is today as fine, prosperous and progressive a community as one can find anywhere in the country, a community of schools and churches, of progressive business institutions and where culture is prized. How was it brought about? Out of what did it spring?

Let me first sketch the motives which actuated these people. What drove them to forsake the settled and orderly life of the Old World to undertake the hardships of pioneer life in the New World?

Two answers can be given, religious freedom and improvement or betterment of their material conditions. Which of these two motives was dominant has been a matter of debate. Some would give first place to the religious factor; in fact, they would make that almost the exclusive one. Others have maintained that economic conditions were the real determining motive. However that may be, this is certain: both were strong. The evidence for this is not difficult to give, as both the conditions from which they sought relief and their own testimony are perfectly familiar, and leave not the slightest doubt as to either.

Take, for instance, the religious factor. It is, of course, well known that the Dutch Church in the early nineteenth century had departed in many respects from the Calvinistic standards as set forth by the Synod of Dort in 1618-1619. Besides that, a bureaucratic church polity had been substituted for the more representative Presbyterianism. Then when the ecclesiastical authorities, backed by the state, began to persecute those who insisted on the faith and polity as set forth in the creed and constitution of Dort, it resulted in a secession from the state church in 1834 and the following years. And it was out of and because of these conditions—this interference with the freedom of religious worship—that the colonists of western Michigan came. Dr. A. C. Van Raalte, the foremost leader of the Michigan colony, a graduate of Leyden University, had not only been refused admission to the ministry of the state church, but had also suffered persecution for his conservative views, when he threw in his lot with the secession movement.

The prominence of the religious factor is further attested by a letter which Dr. Van Raalte and his brother-in-law, the Rev. Mr. Brummelkamp, wrote in 1846, and had addressed, for lack

of knowledge of some individual, to the believers in America, in which among other things they state: "We wish also that, dwelling together in villages, we may enjoy the great privilege of seeing the children instructed in Christian schools. It is also our desire to have a share in spreading the knowledge of God's truth among the heathen." The same thing appears from the articles of the Zeeland Society for Emigration to the United States of America in 1847, where we read among other things, "We desire to be delivered from the oppressive ecclesiastical conditions; we are not able to respond to the words of the Lord Jesus, 'Go ye into all the world and preach the gospel to every creature,' without being exposed to the persecutions of the state authorities." All of which plainly indicates the prominence of the religious motive.

A matter that is borne out further by all the consequent history. Every step of the way, from the initial decision to undertake the plan of colonization in the New World to the actual settlement at Holland and the other places, was taken religiously. Let a single instance suffice here to illustrate the point, as recorded by Miss Pieters in her little book, "A Dutch Settlement in Michigan," p. 40. She is describing the voyage of the Zeeland company, and then says: "When the food was prepared and had been apportioned out to each family, one of the number asked a blessing. All then ate together, and after the meal was over some member of the party read a chapter from the Bible, the company sang a psalm and they returned thanks. Two young men in the company, Jan Van de Luyster and Cornelius Van Malsen, were theological students, and could conduct services on Sunday. Their proceedings so impressed the captain of the ship that when, on reaching New York, the doctor came on board and inquired after the health of the passengers, he replied, 'How could there be any sickness on board? These people do nothing but pray and sing psalms.'" Add to this the prominence of religion in the early life of the colonists, as we shall see later; their establishment of schools that they might have educated leadership in their churches; their sharp religious differences which developed in the course of the years—all these things indicate the dominance of the religious factor in the purpose of their coming. In fact, in many ways it was simply the story of the Plymouth colony over again. So true

is this that one cannot understand the story of the Michigan settlement without taking that factor into consideration.

On the other hand, the economic motive was not less prominent. The people as a class were poor in this world's goods. In their native land they saw no hope of relief, because economic conditions were exceedingly bad. Calamities of various kinds—inundations, famines, pestilences and war had impoverished the country, resulting in such burdensome taxation that the poorer classes were simply crushed. They frankly admit, to quote their own words, that they came "to encourage families which are sinking materially," and again, "to find material relief to save this generation from the miseries of a decaying social order." To quote Dr. H. Beets in his "History of the Christian Reformed Church," p. 56, "They frankly admit that they were crushed by the burdens of an unbearable system of taxation," which destroyed all hope of advancement for the common people in their fatherland.

This was particularly true of the Michigan colonists. One of the very reasons why Dr. Van Raalte chose Michigan in preference to Iowa, Illinois and Wisconsin was because it was easier for people with small purses to get a start there. Here was an abundance of timber for homes and fuel, streams for fishing, and transportation facilities to Chicago and Milwaukee as markets, while as soon as the ground was cleared it could be used for agricultural purposes. The same thing appears from the plan of Dr. Van Raalte, which was to obtain a large tract of government land, where several thousand Hollanders could be cared for; where he could develop a self-sustaining community, where there were accessible markets, and good means of transportation, and where there were natural resources for various kinds of industry, and all of it within the reach of the Dutch peasant. In fact, Van Raalte interested himself especially in those who were poor, but honest and God-fearing.

From all of this it is quite evident that both the religious and the economic motives played their part in this great colonization movement. Let me add, two of the mightiest motives that can grip a people and enable them to accomplish well-nigh superhuman things.

Passing over much history at this point, such as the final decision to emigrate to America after rejecting both Dutch East India and South Africa, both of which had been seriously considered; the preparations, the departure and last farewells, the hardships of the voyage, the welcome of kindly people in New York, the hardships of the cross-country journey in the fall of the year, the uncertainty of the location, even after they reached Detroit, and many matters of interest—all of it presenting a story of discomfort and endurance that few if any of us would today care to undertake—let me now call attention to the actual settlement itself, in which the hopes and dreams and prayers of many were at least in part realized.

The exact date of the settlement at Holland may, perhaps, be fixed as the evening of February 9, 1847. On the morning of that day, six men and one woman left Allegan, Michigan, in a sleigh, arriving that same evening at what is now Holland, Michigan. Surely a momentous occasion, as one looks back to it over the lapse of the years. It was the beginning of an undertaking through which thousands upon tens of thousands were to receive the blessings of religious freedom and material comforts such as were simply unthinkable for the majority in the old country. It was also the beginning of an enterprise whereby hundreds upon hundreds of young people were to find the opportunities for intellectual and spiritual culture that was to enrich the church and to advance the kingdom of God. Doubtless none of these things were thought of that night by these sturdy men and that one brave woman, but nevertheless all these things and many more were wrapped up in this momentous occasion, and perhaps dreamed of in quiet moments by many of the leaders of the movement.

If we come to ask how they happened to choose this particular locality, the chief answer is, perhaps, found in the political situation in Michigan at that time. This locality had been pointed out to Dr. Van Raalte by political leaders whom he met at Detroit soon after his arrival there. It happened to be the last year in which the state legislature met in that city, before its removal to the present capital city of Lansing. These men had the development of the state at heart, and, learning the desire of this earnest, wide-awake Dutch minister, sought in every way to further his plans. In fact, it was these men who had urged upon him the

advantages of Michigan as a state for colonization; and it was these same men who called his attention to this strip of territory as most suitable for his purpose. And not without reason. For not only did it lie between two important rivers, each of which had a lake port, but, in addition, lying about half way between them was another river, emptying into a small lake which might also become a lake port. Hence, the very thing which they were looking for.

Accordingly, while the companions of Van Raalte found work in Detroit and the towns nearby, he himself resolved to make a tour of investigation of the territory in question. Think of a man going on such an enterprise, in the heart of winter, a total stranger, speaking only broken English. It only brings out the daring and the enterprising spirit of the man. Arriving at Kalamazoo, he was introduced to Judge J. R. Kellogg, of Allegan, who from that moment on became a firm friend of the Dutch emigration. With him Van Raalte traversed the region, "taking careful note of the kinds of trees, the nature of the soil, the possibilities of securing fresh water, facilities for transportation, and the establishment of industries." The result was, he decided to settle at the mouth of Black River. And the reasons, as summed up by Miss A. Pieters in the book already referred to, are these, p. 51: "The latitude most healthful for the emigrants; the location favorable for food and industries; it had many forests of fine hardwood for building material, fuel and lumber industries; maple sugar could be made for trade and home consumption; as soon as the ground was cleared it could be used for agricultural purposes." He also saw the possibilities of transportation and markets in the rapidly growing cities of Chicago, Milwaukee and Racine. It was because of these considerations that he decided to settle here.

It was a momentous decision. And Van Raalte seems to have felt it. For, feeling his own limitations in matters of this kind, he begged his newly-made American friends, Judge Kellogg, Rev. S. P. Hoyt and Mr. A. B. Taylor, "to go with him to Detroit and to confer with his friends there so that in the counsel of many there would be more assurance of a right decision." ("The Settlement in Michigan," p. 52.) These men kindly agreed to do so. A meeting was held in Detroit. Dr. Van Raalte stated his hopes and plans, and his reason for deciding upon this particular

locality. And then he asked them, and it only brings out his deep feelings regarding the seriousness of the matter, "In all honesty and the fear of God to aid him with their judgment and advice." And they did. They adjourned, to meet again in the evening of the same day. After prayer, the question which brought them together was discussed, and the following resolutions, among others, were adopted: "Resolved, That a committee of seven be appointed who may associate with them such others as they may deem expedient, and whose duty it shall be to aid, in every practicable way, the emigrants who may reach our limits, and to correspond with such other associations or committees as may be found elsewhere; and in other ways to invite, encourage and direct the settlement of these emigrants within our state. Resolved, That we recommend the appointment of committees and associations for a similar purpose at such other points as the Rev. A. C. Van Raalte, the agent and pioneer of this movement, may desire, and whom we cheerfully recommend as a gentleman of energy, talent, piety and disinterested zeal." (*Christian Intelligencer,* February 11, 1847.)

These resolutions were unanimously adopted and at once put into operation. Upon the request of Dr. Van Raalte, five different committees in as many places in Michigan were appointed, who were, as far as possible, to carry out these resolutions as occasion might offer.

What the feelings of Van Raalte must have been that night as he had this important question settled and saw his plans thus moving forward can, perhaps, be better imagined than described. But we may rest assured that an enterprise begun in faith and prayer must have been the subject of gratitude to God for thus prospering his journey.

Coming back now to the arrival of the pioneers already referred to, what was the situation before them? The picture surely was not very inviting. Here they were in the midst of the dense forests, in the heart of winter, without a home of their own in which to find shelter, and with little knowledge and skill and implements to build any. One wonders that they had the courage to start out under such conditions. But these were men of stout hearts, men who had faith in God, and many of whom at least knew how to lay hold upon the eternal and the unseen. Besides,

they came because of a conviction for which they had already endured so much. And such men have always been unconquerable in the history of the world. And so amid the greatest difficulties and hardships, the first homes were built, their families sent for, and the settlement had become a fact. I have dwelt somewhat at length upon this part of the story, because it shows the spirit which animated these men.

What surprises one is the rapidity with which the colony grew. Already as early as April of this same year (1847) letters were received which told of other companies on the way to America, but that they were coming by way of Grand Haven and from there along the shore of Lake Michigan to Holland. Thus in the summer of that year about fifty Friesians came and settled in what is now Vriesland, Michigan, about nine miles from Holland. A little later the Zeelanders came and settled at Zeeland, six miles from Holland. Still earlier in the summer a number of Groningers had come and settled in a place still called New Groningen, about four miles east of Holland. The result was that by October of the first year there were several settlements, with a total population estimated at 1700.

The reason for this is doubtless twofold. On the one hand, because of the widespread interest in the emigration movement. On the other hand, because many of the emigrants were under the impression that Holland was already a modern city, such as they were accustomed to in the old country, due to the glowing accounts which earlier colonists had sent back. Imagine the rude awakening when they faced the naked realities. And yet in spite of the immediate disappointment that may have arisen in many a heart, the colonists on the whole were glad they had come. Here is the testimony of a man writing to his father in the Netherlands in December of this first year: "I have found here these things for which I came, and which I expected; absolute freedom of worship and education, without any severe laws against the word of God, and opportunity on all sides." (De Grondwet, January 3, 1911.)

This is the more remarkable when we consider the experiences through which they had already passed. The story of the Pilgrim Fathers during their first winter is familiar to every American schoolboy. But that story was almost literally repeated

among these Dutch colonists of Western Michigan during the first spring and summer of their sojourn in the land of their adoption. Sickness and death were very prevalent. A matter that is not surprising, when we remember the insufficient shelter, the poor quality of the food, the undrained swamps, the change of climate, the lack of medical attention, and many other disease-producing conditions. So serious was the situation at one time that there were scarcely enough people well to take care of the sick, and to bury the dead. The few carpenters present in the colony at the time, it is said, could not make coffins enough, the result of which was that many of the poorer people simply wrapped their dead in sheets and buried them under some tree. And it was during these hard experiences that Dr. Van Raalte at one time cried out in his prayer at a public service, "Oh, God, must we then all perish!" But in spite of all these discouraging conditions and many others which might be mentioned, the colony grew.

These things naturally had their evil effects, not only upon the development of the settlement, but also upon many of the people, some only temporarily, some more or less permanently. Then, too, there were those who complained, who thought of the onions and the garlic they had left behind and loathed the conditions which they endured. And with various results. Some became callous and indifferent to higher and better things. Others left the colony in disgust. Still others on the way to the settlement, hearing the evil reports, were deterred from coming and turned aside to other states, such as Iowa, Illinois and Wisconsin. Some were, at least for the time being, utterly discouraged. Let a single case illustrate. A man was down with malarial fevers. Dr. Van Raalte tried to encourage him by pointing to him the possibilities that were in store for him, saying, "Oh, Schaap, you will yet harvest wheat here," to which the poor man, as his teeth chattered of the fever, and as he looked out upon the stagnant pools and the rotting wood, replied, "Harvest wheat, harvest frogs, you mean, Domine." ("Dr. A. C. Van Raalte," by H. E. Dosker, p. 104.)

Having thus briefly described the settlement and some of the experiences during their first year in the land of their adoption, let me now try and set before you something of the life of these people in the early years. For if it is true that in the past lies

the present, and in the present what shall be, then it is well to study the life, the hopes and ideals that animated these people, if we want to understand the present.

First, their religious and ecclesiastical life. For instance, what place did religion take in the life of these men and women? To ask the question is wellnigh to answer it. In general, it is safe to say that it was the dominating factor in their life. Religion to these people was not a side issue, a convenient thing to have lying around for emergencies and exceptional cases, when, for example, a child was to be baptized, a marriage to be solemnized, the sick to be comforted, and the dead to be buried. There were that kind, undoubtedly, just as there are still, but such was not the case with the mass. On the contrary, it was a real and vital thing in daily life.

The evidence for this is not difficult to give. Take for instance their Sabbath observance, including church attendance. This was practically universal. And that not because of any external compulsion, such as we find in some of the older settlements of the country, but a purely voluntary matter. The familiar incident of the government surveyors well illustrates this. These men happened to enter the town on Sunday morning. To their surprise, they found the streets practically deserted. Upon inquiry, they soon discovered the reason, by the volume of sound which issued from one of the buildings where the congregation was singing the long meter psalms. This is not surprising. For at least two reasons. One was their view of the Sabbath as a divine institution. These people had practically the puritanic view of the day—the Old Testament law applied to New Testament times, and therefore to be observed with all the strictness and severity possible, as a matter of law. So true is this that some would not cook any meals on Sunday. And if verbal reports may be trusted, many would not make up their beds on the Sabbath day, polish shoes, shave, etc. Even at a much later date, children must put away their ordinary playthings. The day must be spent in quiet meditation upon things unseen and eternal, and the reading of religious literature. In the evening, when there were no public services, small groups would gather at the home of some one of the brethren, and the evening was spent in religious discussion, the singing of a psalm and a prayer, and closing with the proverbial Dutch

cup of coffee. We say, perhaps, what a dreary way in which to spend the day. Perhaps it was, yet that was the most common, in fact, I may say, the ordinary way in which the really pious folks spent the day.

Another reason for this manner of Sabbath observance must be sought in the conditions of life. When poverty and distress, sickness and death were stalking about, these people felt the need of religious comfort, and the uplift of dynamic, spiritual preaching. And they generally got it. These early preachers knew how to talk to the heart of Jerusalem. They took the great doctrines of grace in all their Calvinistic implications, and knew how to apply them to daily life. Add to this the native love of the Dutch people for doctrinal preaching, and the fairly thorough knowledge which these people had of theology, and one is not so surprised at their very general church attendance.

Add to this the force of custom, of public opinion on the subject, the fact that the church was the chief gathering place on Sunday, and the lack of other interests to divert the attention on this day, and it is not so strange that the church should bulk rather large in the life of these people.

This same emphasis upon the religious life is found in the place which it occupied in the home. Family worship was generally observed in every home in one way or another. I presume we are all familiar with the old Dutch way of family devotions, still largely practiced among our western people where they pretend to any religion at all. And even where vital religion is wholly unknown, the form is still very generally maintained. Every meal was begun with prayer, and closed with the reading of the Scriptures and another prayer. In some cases a song was also sung. And Sunday evenings many a family would have what might be called a song service, parents and children together singing several verses of the psalms. Here is what the Reverend C. Van der Meulen wrote in 1847: "I think there are about 2,000 people living in our colony, and one would have to search for a house where not one or the other feared God. Yea, prayers are heard to arise from every hut." Permit me to translate a statement from the "History of the Christian Reformed Church," by Dr. H. Beets, p. 60: "Family worship was generally observed; the Bible was a precious book. The woods often resounded with

the singing of psalms. The children and youth were soundly instructed in the doctrines of the Reformed faith. Catechetical instruction was regularly given, faithfully attended, and the lessons were generally well prepared. Sunday School instruction was early introduced. Already in 1849 Sunday School was held."

From this, however, it must not be inferred that their religion was of the ascetic, pietistic type, which would spend most of its time in attending religious meetings, which failed to reckon with realities of the present life, or which frowned upon the legitimate relationships of this life. While there undoubtedly was considerable other-worldliness in their conceptions, it was not to the exclusion of the present. On the contrary, they had a very keen sense of the obligations of the present life. Witness their energetic efforts to improve their material conditions, their interest in those cultural matters which seek to improve the present life. It could hardly be otherwise, for the simple reason that the average Dutchman is a born realist. Having had to fight for his very existence all through the centuries, life has become a tremendously real thing to him, with the inevitable result that he does not lose himself in maudlin sentimentalism and poetic fancies. Besides, his religious convictions would also keep him from such views, in so far as he understood their bearing upon life. For, contrary to a good deal of popular opinion, the faith in which these men were steeped does not believe in world-flight, but in world-conquest.

At this point let me guard against a misunderstanding. From what I have said thus far it might be inferred that these people were wellnigh the paragons of virtue. Yet nothing is farther from my mind. I do not believe in hero worship. And for the simple reason that the more one becomes familiar with the lives of historic characters, the more one realizes how human they were. Said a great Dutch theologian, speaking about the religious leaders of the Protestant Reformation: "When we study their lives we are almost ashamed of them." And while I would not make any such assertion relative to the people under discussion, the fact remains that they, too, were very human, and possessed the common faults to which human nature is prone. Among other things, there was a legalistic spirit in their religious thinking; they were sometimes harsh in their judgments of men and motives;

often, too, there was a tendency to be suspicious of those who might differ in opinion; perhaps also an undue insistence upon forms and customs as if they had a divine sanction, not to speak of the ordinary evils common among any group of people.

What of their cultural interests? Doubtless they were not always as appreciative of culture and refinement as they might have been. Yet, considering their circumstances, the hard struggle for bare existence, it must be admitted that they were by no means indifferent to the claims of higher things. This appears very clearly in their interest in educational matters. A matter, let me remark in passing, that ought not to surprise us, when we remember the intellectual standing of the Netherlands. These people knew the value of education. Then, too, there was the educated leadership which they enjoyed. And though he could not, because of circumstances, give himself to purely intellectual pursuits, he nevertheless realized its value for the future welfare and influence of the people. This is evident from his strenuous efforts in behalf of education, the fruits of which are seen in our academies, Hope College and the Western Seminary.

In the purpose of that education there were, however, two parties or viewpoints. There were those whose great ideal was to transplant the Netherlands to this country, and would direct all education to that end. Very much as the Conferentie party in the earlier movement of the church. Hence the emphasis upon the Dutch language, especially in matters religious. In fact, the idea among many was maintained for years that the only way to retain true Calvinistic faith was by maintaining the Dutch language. In other words, anti-Americanization. Miss A. Pieters in the work already referred to cites an incident that well illustrates this point. She says: "There were two divergent views as to the purpose of the Hollanders in coming to this country. One was that the settlers should come to America, but not be of it. They should maintain a little 'Holland,' retaining their own language, customs and religion. The writer well remembers, when a child, being told by the widow of one of the early settlers that this was their intention, and that, therefore, they did not wish to learn to speak English. The sadness in her tone will never be forgotten as she added, 'But we made a mistake.' The sadness was all the more touching since this old woman who had not

wished to learn English could not converse with her own grandchildren, as they could not speak Dutch." (p. 130.)

The other party was in favor of Americanization, and would therefore direct education to that end. One reason for the choice of Michigan as a location was that they might not be too isolated and separated from American life, in order that they might become familiar with the language of the country, its customs and institutions. Dr. Van Raalte belonged to this class. If there was any one thing clear in his mind, it was his determination to be a thoroughgoing American. This is well illustrated in his attitude in the Civil War. In the first period of the war, when none of his sons had as yet enlisted, he wrote to his brother-in-law, Brummelkamp: "It is not to my honor that as yet none of my sons have taken up arms against rebellion and treason." And when, soon after that, one of his sons did enlist, this was the farewell message which he gave that son: "Boy, you are going to the battlefield. Think of it, I would rather see you come home dead, than that you should ever become a disgrace to your family." ("Dr. A. C. Van Raalte," by H. E. Dosker, p. 229.)

The result of this interest in education was the speedy establishment of schools. The very first year schools were opened. During the day the children were taught, while in the evening men and women came to be instructed in the English language.

In this the church took a very active part. This was natural, not only because the leaders were very much interested in the matter, but also because the state government was not yet functioning very efficiently in this territory. And so the church as the one important organization took the matter in hand. The more so, because it was so closely allied to religion. All of which is abundantly proved by the church records of the time, both congregational and classical.

What was true of lower education was just as true of the higher. Already in 1845, as is well known, the Reformed Church had begun to talk about higher education in the west, especially with a view to the growth of the church in those regions. And it had continued to occupy the mind of the church all through the following years. The outcome was the establishment of the academy in 1851. It may not have been much of an institution as yet, judged by later standards, but the foundation had been

laid, a beginning had been made, that was to bring large results in days to come. Two years later the institution was taken under the care of the General Synod. The great difficulty seems to have been not the obtaining of students, but its financial support. If our educational institutions are struggling today to keep their heads above water financially, it is no new thing in their experience; it has been so from the beginning. General Synod seems to have found it as difficult in 1853 and the following years to raise the necessary funds as it still finds it.

If we should inquire as to the reason for this situation, I presume different answers could be given. But two factors it is well at least to remember. The eastern section of the church had not yet sensed the value, perhaps not even the necessity, for higher education in the west. As for the colonists themselves, they were as yet struggling for their very existence, and could therefore do but little. The more since they also had to support the church. Nor need it be supposed that every one of them was an enthusiast for higher education, however much the leader might be interested in it.

These folks also tried parochial education. When in due time the lower schools passed into the hands of the state, it seems many of the people lost interest in them. At least, to the extent of attending the district meetings. This appears from Van Raalte's complaint to the consistory in 1857 about the lack of interest in these meetings on the part of the people, with the result that the schools had largely fallen into the hands of unchristian people. It seems that folks were about as unfaithful in that respect then as they are still. And now, instead of urging them to do their duty by the public schools, parochial school education was suggested, a school to be supported by the members of the church. At first it found acceptance, at least among some, but judging by the treatment which this new-born child received at the hands of the family, there was not very much enthusiasm over its arrival. The result was that after a few years of a rather precarious existence the child died for lack of proper nourishment.

Another matter of interest in connection with this settlement is the conduct of their civil affairs. As no civil authority had as yet been set up in the community, it was natural that these people had to take matters in their own hand. For no community can

exist very long in an orderly way without some constituted authority. Various matters must be attended to sooner or later. Highways and bridges must be built; taxes must be levied for various purposes; justice must be administered where differences occur and crime is committed. How did these colonists solve it?

The answer is, through three organizations.

The first was the consistory. For while its function was primarily spiritual, it often as a matter of fact dealt with purely civic matters, especially at first, when it was the only form of organized authority in the community, and practically all the people were more or less closely associated with the church.

The second was what was known as the people's gathering. This was composed of all the male adults. And, though it existed for purely secular matters, it by no means always adhered to those things any more than the consistory did to the spiritual, but, on the contrary, discussed many subjects that do not always belong to civic bodies, as, for example, Sabbath observance, education, intemperance, etc. It was a very democratic body. Every man had the opportunity to speak and to present subjects for discussion. After all questions were duly presented, they were taken up in order. Here is a sample from the minutes of the first meeting, as given by Miss A. Pieters, in "A Dutch Settlement in Michigan," p. 153:

"People's gathering held 11 October, 1848, in the house of Kolvoort.

"Article 1. After a fair number of people had assembled, it was the consensus of opinion that a president should be chosen. Verhorst was unanimously elected.

"Art. 2. The president began by announcing the purpose of the meeting, and upon request opened the meeting with prayer.

"Art. 3. Considering the many questions to be discussed, the president deemed it advisable to have a secretary. H. Doesbury was immediately elected to that office.

"Art. 4. The persons present were asked in order what questions they wished brought up. They were as follows:

"Verhorst wished to ask about the school, and also the road to the log church.

"Van der Luyster: Whether the law allowed Mr. Post to be absent for so long a time. b. About the Orphanage. c. About the school.

"Van der Haar: Criticism in regard to the village trustees.

"Slotking: About hogs running at large.

"Binnekant: About the place for the meeting of the people's gathering and the school.

"Schrader: About the bridge over Black River."

These questions were then taken up in order; some were disposed of; others had to be postponed to some future meeting. This organization continued until the regular civil government was set up.

The third body which played a part in these early days in the civil life of the community was a body known as the trustees. It was an unorganized group of five men, selected by the people. Dr. Van Raalte was its president. It had supervision over funds; the sale of lands; the formulation of policies for community improvement; looked after the financial interests of the community. One would think on reading the story that he was back once more in Geneva, and the days of John Calvin, where the preacher is just as active in the civil as in the ecclesiastical and spiritual affairs of the community, and where ecclesiastical and political matters are so mixed that it is difficult to keep them apart. And it only proves again how organizations and their operations are born out of the conditions and circumstances under which men live.

This paper would be incomplete without at least a brief reference to the relation and value of this settlement to the Reformed Church.

As we stated in the beginning, the union of the two streams of emigration took place in 1850. If one inquires as to the reason for it, the answer is because the leaders of that day, and particularly Dr. Van Raalte, believed that they had found the old church of the fatherland back again in the first Dutch in this country, and that therefore it was their duty to unite. Van Raalte hated sectarianism. He had broken in the old country with the tyrannical government then in control of the church, not with the church of the fathers. And when, as he believed, he found that church back again in this country, there was but one thing for him to

do, believing that all sectarianism is wrong. And that was to join the people of God who maintained the same confession. It is true, later, in the heat of the controversy which developed, he was accused of having brought the congregation into an impure church for the sake of the material benefits of the colony, but no man who knows the facts will make such charges today.

I pass over the story of the negotiations which led up to the union—the resolution of Synod, the visit of Dr. Wyckoff to the west, the meeting at the home of Dr. Van Raalte, where the question of union was discussed, the decision of Classis, and the final consummation of the movement—all of which is familiar history—and confine myself to a single remark. And it is this, that if a tree is known by its fruits, then we may say that this tree, resulting from this union of forces, has been a wholesome organism. For, however we may view it, the fact remains that it has produced abundance of fruit. As we think of the strong, vigorous church life of western Michigan, its educational institutions, so long and faithfully watered by the prayers and the gifts of the older section, and all the fruits which they have yielded for the Reformed Church as a whole, at home and abroad, we may reverently say, "What hath God wrought!"

And all that in spite of the break which came in the ranks of the Michigan churches only seven years later. For, as we know, it was not long after the union that voices of dissatisfaction began to be heard, which culminated in the secession of 1857, and another in 1881-82. I have no desire to stir up old controversies as to the motives, the alleged grounds and their merits upon which the separation took place, nor the bitterness which it engendered for many years; in fact, until very recent years. Suffice it to say, that to us it seems that the fundamental question at issue was that of Americanization. Should they reproduce a little Holland on this side of the sea, or should they identify themselves with American ideals and customs and language and all that belongs to true Americanism—stripped of all other questions, that was the fundamental issue. It has sometimes been argued that the separation has been justified historically, because of the large results that have come to the brethren who have withdrawn to set up house for themselves. To which it is enough to reply, on that basis it may be argued with equal force that the union is also justi-

fied because it has been equally blessed, as the present prosperity of the church clearly shows. And when we say that, we are not blind to the imperfections that also belong to us, and the larger things still possible for us.

May that be the prayer and the conscious aim of the whole church, as we approach the Tercentenary celebration. May we capitalize the occasion for a great enlargement of our borders both at home and abroad, for the deepening of the spiritual life of the whole church, and for such a spirit of consecration to all that is vital in our traditions, that this union shall be justified still more in the years to come.

THE CHURCH IN IOWA

By

MILTON J. HOFFMAN

INTEREST centers particularly in three features of every pioneering venture—the reason or causes occasioning such an undertaking, the actual journey with the attendant preparations, and the settlement in the new land and home.

When every other reason, political, social and economic has been emphasized, or even exploited, to explain the emigration of over eight hundred people who left Holland as one organization in the spring of 1847, the religious motive will always remain the dominating one. This seems strange indeed, for Holland has been deservedly praised as home of religious freedom, as the refuge for the oppressed from many lands. To the eternal praise of William the Silent be it said that, in spite of the fact that he and his countrymen were waging a pitiless war against a proud tyrant inspired by a fanatical zeal for Rome, he insisted that in the country which had chosen him, the Prince of Orange, as Stadhouder, here should be religious toleration. But the Holland of William the Silent, the Stadhouder, was not the Holland of King William the First.

The coming of Dutch colonists to Iowa, and to Michigan, too, for that matter, at the time under consideration (1847) cannot be explained apart from the above consideration. The changed condition religiously was due almost entirely to the influence of the French Revolution with the accompanying effort on the part of atheists and rationalists to do away with religion altogether. The French republicans freed, so it seemed to them, from centuries of tyrannical absolutism, were consumed with a desire to pass on the blessings of "liberty, equality and fraternity" to the nearest

"brother nations." What is today Belgium had always had strong French leanings, consequently Belgium was soon won for the French cause. Apostles of the new liberty invaded Holland. Jacobin clubs were formed in the principal cities. Real and imagined grievances against the House of Orange were exploited, and hosts of Francophiles were found everywhere. The position of the Stadhouder was most insecure. The threatened invasion by a French army under Dumouriez, whose army actually moved across the frontier, and conspiracies against the government from within, left only one course open to the Stadhouder, and that was flight to England (1795). For this William the Fifth was justly censured. The Dutch Republic gave way to the Batavian Republic with a government modelled on the French plan. "Liberty, equality and fraternity" became a watchword and byword alike, England in the meantime taking possession of the Dutch colonies.

Nominally still a Republic, the disorganized condition of the country particularly financially, Dutch securities having fallen to 20 per cent of their par value, led inevitably to an appeal to France or rather to the great Napoleon to act as a sort of Protector. Not since the time that the Batavians withstood Caesar's hosts in the marshes along the Rhine had Dutch honor fallen so low as on June 5, 1805, when the Dutch commission at Paris, through Verhuell, their spokesman, addressed Napoleon thus: "We beg your Majesty to grant to us as supreme chief of our republic, as king of Holland, the prince Louis Napoleon, Your Majesty's brother, to whom we commit with entire and respectful confidence the preservation of our laws, the defense of our political rights, and all the interests of our dear fatherland." Louis Napoleon arrived at The Hague on June 22, only seventeen days later. We must credit Louis with the best of intentions for Holland. He had far-reaching plans, all of which had to be sacrificed to the ambition of his abler brother. In fact he made unavailing protests against his brother's levies for soldiers and money, and still more soldiers and money, even threatening to resign. In the fall of 1811 Napoleon himself made a triumphal tour through the Netherlands. But the French star soon dimmed. The next year saw 15,000 Dutch boys accompany Napoleon on that ill-fated expedition to Moscow, and less than a thousand returned. What

was left of Napoleon's army was worsted in the Battle of the Nations near Leipzig the following October. Napoleon's power seemed broken. Throughout Holland rose the cry, "Oranje Boven." France was powerless to resist the demand for Dutch Independence. England and Germany favored it. The Prince of Orange returned from England, not as Stadhouder William VI, but as King William the First. The triumphant return of Napoleon from Elba, the marvelous loyalty of the French to their great leader, the subsequent crushing defeat at Waterloo, and the final exile had little effect on Holland, save that it established still more firmly the spirit of Independence, and saw it ratified by the Congress of Vienna.

The bearing of this upon our subject is very immediate and direct. French power over Holland was at an end, but the influence of French rationalism as exemplified in its leading exponent Voltaire lived on. It affected University and pulpit alike, and robbed Holland of whatever religious fervor she had once enjoyed. The old standards of doctrine were generally looked upon with hardly concealed contempt. The theological schools became centers of liberalism and rationalism alike.

These tendencies were fostered by a strikingly new innovation into Dutch church life. King William wanted to be King in reality as well as in name. He recognized the power and influence of the church, and brought it under his immediate control. Virtually his position was that of Henry VIII in the 16th Century, the supreme head of the church. One of the members of the cabinet headed the Department of Religion. There was still theoretically religious toleration, but "De Hervormde Kerk" became the State Church, whose ministers were paid out of the State treasury. Civil law rather than ecclesiastical law governed the church. Professors of Theology, like the ministers, were as much in the employ of the government or rather officers of the State as were the officers of the army.

A far-reaching change was made in the formula which a candidate for the ministry was required to subscribe. The old formula, as is the case in our own constitution, declared "that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Netherland Churches (Gereformende Nederlansche

Kerken) together with the explanation of some points of the aforesaid doctrine made in the National Synod, held at Dordredt, in the year 1619, *do fully agree with the Word of God,"* was changed to read, "That we accept in good faith and heartily believe the doctrine contained in the Formulas of Unity (conformity) of the Netherland Reformed Church (Nederlandsche Hervormde Kerk) in conformity with the holy word of God."

This purposely ambiguous statement which occasioned the quia and quatenus controversy was a source of great offense to those who prized the standards of the church of the fathers. Dr. Kuyper well called the above innovation, "een holle niets beduidene klank,"—a hollow, meaningless sound.

Inevitably motives for entering the ministry changed. Men heeded little the call of God, but looked to the ministry as a means of livelihood, especially since the salary was guaranteed by the State. In short conditions spiritually and ecclesiastically soon became deplorable. However, there were left brave souls who protested against the then current conditions and tendencies. More than one appeal had come to the General Synod urging an improvement in religious and church life, but little heed was taken.

Suddenly there came from the north (from Gronigen) a voice that spoke in no uncertain tones. A preacher, little known until that time, whose heart God had touched, exposed the evils so rampant at that time. This preacher was H. de Cock. People came to hear him from miles around. In 1832 he published his first work, a sharp and perhaps too drastic arraignment of the liberal leaders in the church. This work bore the peculiar title, "Defense of the true Reformed doctrine and the true Reformed people, attacked by two so-called Reformed ministers (Rev. Mr. Brouwer and Dr. van Assen), or the sheep fold of Christ attacked by two wolves and defended by H. de Cock, Reformed preacher at Ulrum."

This brochure, which soon set ecclesiastical machinery in motion, so that de Cock was suspended and left without church or salary, fell into the hands of a group of earnest students at Leyden University, who had formed themselves into an association pledged to earnest study of the Bible, and dedicated to the defense of the faith of the fathers. This club was named after its organizer, "The Scholte Club."

This is our introduction to the future leader of the colony which settled at Pella, Iowa, in 1847. Born on September 25, 1805, at Amsterdam of devout parents who were members of the Lutheran Church, Scholte received an unusually excellent education. He early felt the call of the ministry, a fact that colored all his years at school. In May 1829 he began his theological study at Leyden, being a senior there when the work of de Cock attracted country-wide notice.

In spite of no little controversy with professors who had come under French influence, Scholte was graduated magna cum laude, and installed over the church at Doveren and Genderen, two small adjoining villages in north Brabant.

The content of his sermons and the fervor of his preaching stood in marked contrast to the prevailing, colorless discourses which had lulled too many people to sleep. But not because of his sermons did he come into difficulty with the authorities, civil and ecclesiastic. The grounds upon which he was suspended from the ministry reveal clearly the peculiar temper of the times. Scholte was eager to meet the minister whose ideas were like his own, and who had the courage to suffer for his faith. Asked to come to Amsterdam to visit a brother-in-law, who was seriously ill, Scholte made a detour by way of Gronigen, just to make the acquaintance of de Cock. Arriving at Ulrum at de Cock's home, he was at once intreated by the consistory of the church, still almost fanatically loyal to their deposed pastor, to preach for them the next Sunday. Out of courtesy both Scholte and the consistory asked the Consulent or Supervisor if he would consent to such an arrangement. The news of Scholte's fearless preaching had preceded him, so the Consulent firmly refused. On Sunday afternoon Scholte preached in the open air on the parsonage lawn to a vast concourse of people. A charge of disturbing the peace having been preferred against him, Scholte was placed under arrest, and was kept in solitary confinement for nine days before his case came to trial. His own account of his inward experiences during the nine days reads like so many pages from John Bunyan. He was acquitted of the charge, and returned home via Amsterdam in peace; a peace, however, which was not to last very long.

The Classis, van Heusden, of which Mr. Scholte's church was a member, took up the issue at once, and suspended a faithful minister not because of heresy, but because he had violated a civil statute regulating church matters, first promulgated when King William assumed control of the Church, to the effect that no one is allowed to preach in a vacant church unless the Consulent gives permission to do so. Scholte felt that he had been fully within his rights in preaching at the request of the consistory. He states in his own defense that he did not know at the time that such an act was on the statute books.

Scholte's church stood loyally by its faithful minister, and answered the action of Classis by solemnly declaring an act of secession from the established church, and thus the great schism of 1834 was begun.

The story of the next few years makes heartbreaking reading. It is a story of threat, intimidation, slander, persecution on the one side, and a record of fidelity to faith, patient suffering under reproach, fine, imprisonment and all manner of hardship on the other. The irony of the situation is this, that those who sanctimoniously prattled of liberty, equality, fraternity, acted in the spirit of the Inquisition 300 years before that time.

The Church of Christ under the Cross, or The Christian Reformed, as the secessionist group called themselves grew by leaps and bounds. Their first Synod was held at Amsterdam in 1836. At this Synod, Albertus Van Raalte, who the year before had been denied ordination by the State Church on the silly pretext that he was not well enough acquainted with the State laws governing church affairs, was ordained to the ministry.

Nor was there unanimity of view within the ranks of the secessionists. The leaders were men of pronounced and determined views. Scholte had become suspicious of all ecclesiastical machinery. He had but one rule for conduct for individual and church alike, namely, the Bible. Any thought of an ecclesiastical hierarchy was repulsive to him. He has often been accused of being a free lance. This is hardly true, for, as a matter of fact, he was at heart a congregationalist after the model of the New Testament. A church consists of a body of experiential believers, has officers after the manner of the primitive, apostolic church, and owes no allegiance to any earthly authority. The thought of

the State exercising authority over the church in his opinion was condemned by the Bible and reason alike.

Immediately after the secession of 1834 Scholte began publishing a religious periodical called "The Reformation," the influence of which was a potent factor in the phenomenal growth of the secession movement. Like Luther, Scholte put the whole case before the reading public. He trusted the judgment of the common man. He showed that while called secessionist they had not withdrawn from the true Church, but only from that organization no longer representative of or true to the church of the fathers. Scholte showed that the Christian Reformed Church stood exactly where the church of the Reformation had stood. The fundamentals for them were the Bible, the Belgic Confession, Heidelberg Catechism and the Canons of the Synod of Dort. Like Luther, he felt it to be hopeless to expect a Reformation from within the Hervormde Kerk, and therefore he and his people left it.

The continued opposition on the part of the government, the State Church, to say nothing about divisions in their own ranks, turned many to think of emigrating to a new land where they could indeed be free, and regulate matters after their own hearts' desire. The economic situation which had become constantly worse owing to the spirit of laissez faire, or rank individualism which dominated the business and economic life of the time, led thousands to think of America as the land of promise. The complete failure of the potato crop in 1845, bringing actual suffering to the poor, turned the aspirations of the people into demands that the leaders do something.

Scholte at first held back. He was a born patriot. He seemed to love his country the more for all the injury it did him. Wholehearted was his devotion to the House of Orange. In 1830 he had left his studies at Leyden to enlist in the Belgian War. For unusual bravery he was awarded a beautiful bronze medal, which his grandson proudly shows to visitors at the Pella National Bank. Nor was love of country the only thing that kept Scholte from becoming enthusiastic about emigration. In the November 1845 number of "The Reformation" Scholte wrote, "If temporal advantage is the only or most important incentive, then we can with certainty advise them against such a step." Similar senti-

ments were expressed during the whole of the following year. Yet Scholte's Calvinism, while of a stern and rugged type, was comprehensive. He saw God's laws violated when rich were oppressing poor. He saw that unbridled individualism ran counter to God's immutable decrees. And when he came to see that the words of Jesus, "when they persecute you in one city, flee to the next," were capable of a wider interpretation than commonly accorded them, he felt that he was in line with the word of God in falling in with the wishes of his people. Once the die was cast, Scholte entered into the emigration project with all his heart.

In 1846 an Emigration Association called, "Nederlandsche Vereeniging ter Verhuizing naar de Vereenigde Staaten van Noord Amerika," was organized. A possibility of emigrating to the East Indies had been considered, but this found little enthusiasm since ecclesiastical laws prevailing in Holland would govern such matters in the colonies.

Therefore every sign pointed to America as the land of promise. The organization soon numbered between 800 and 900 people. Scholte became the heart and soul of the movement. He entered into extensive correspondence with Hollanders already in America, leaving no stone unturned to make preliminary preparations as complete as possible. The organization functioned perfectly. A carefully worded document of 35 articles was drawn up to serve as a constitution. This document provides for the proper financing of the venture, sets forth qualifications for membership, suggests how land is to be acquired and allotted, promises to provide education for the children and religious services for all.

A mission of six under the direction of Jan Barendregt left Holland late in 1846 for New Orleans. They went up the Mississippi as far as St. Louis. From this point Mr. Barendregt wrote Domine Scholte a letter, which, while not a literary gem, has few equals from the point of view of detailed description, unique observations and careful directions for new comers to American shores. Barendregt's letter was all that was needed to set every fear at rest. So early in the spring of 1847 final preparations for the long journey was completed.

Domine Scholte and his family went via England taking a steamship from Liverpool, arriving at Boston in thirteen days. He visited Hollanders or people of Holland extraction wherever

he could find them. His reception at Albany and New York was especially cordial. So overcome was Scholte by the warm interest which Dr. Isaac N. Wyckoff of Albany and Dr. Thomas De Witt of New York took in his plans, so impressed was he by the democratic, helpful, friendly spirit of America, especially of those in whose veins flowed Dutch blood, so overwhelmed was he by civil, non-officious co-operation which the Land Office at Washington accorded him that in one of his first reports to friends in Holland called, "Een Stem uit Pella 1848," he wrote, "I believe that in general they cherish too lofty an opinion of us. In their conversation and newspapers we are represented as resembling the God-fearing Pilgrims who first settled in the United States. They regard our coming to this land of civil and religious liberty as one of God's blessings on their country. Oftentimes a sense of shame and embarrassment comes over me when I stop to look at myself and our association, and then consider the high thoughts which people entertain of us. Thus does America think and speak of the Hollanders, for whom in the land of their birth, conditions civil and religious were made so intolerable that they were compelled to leave it." Referring to the kind treatment received at the hands of state officials and state assemblies, Scholte wrote in the same letter, "For I myself had an experience of this sort at Albany, where the legislature had just convened, and I wished to look on for a moment. Recognized by one of the members, I was compelled to take a seat in the midst of them. How different from Holland! In the land of our birth branded and treated as a despised congregation, misunderstood by everyone, shoved aside, trampled upon and bruised; in the land of strangers and above all in its most respectable part, honored and treated as a costly gift of God to improve their country."

Early in April 1847 the colonists said their tearful farewells, and set sail in four sailing vessels for the new world. Before sailing two representatives had been chosen to act as leaders for each ship. Life on ship board was quite different from what it is now on the luxurious palaces of the sea. Each ship had two huge, crude stoves called "Kombuisen" upon which the pilgrims had to do their own cooking. The ships were small and crowded. Much patience was required and no little give and take, especially when one had to wait one's turn to cook the family meal. Daily

prayers were made, and the leaders conducted special services on Sunday. The rough sailors showed proper respect as they stood with cap in hand around the psalm singers. Although the ships were dirty when they went on board, they were soon as clean as proverbial Dutch kitchens. The health officers at Baltimore, for that was their destination rather than New York, though for reasons not recorded, were so impressed with the cleanliness of the ships that practically no inspection of the immigrants was made. The captains of all four ships testified that in all their experience they had never brought across a more orderly or better behaved people. Twenty died on the sea voyage, three adults and seventeen children. A contemporary historian says, "Were there deaths on the voyage, so were there births, though the exact number I do not know." He does record the birth of Pieter De Jong when the ship was hardly a hundred miles at sea. The writer was personally acquainted with Mr. De Jong who died at Orange City four years ago.

One of the ships made the voyage in thirty-six days. The longest time was seven weeks. The weary travellers greeted with joy the verdure clad shores of the Chesapeake Bay. In spite of mud and filth of the dock section of Baltimore, they rejoiced to set foot on land, and to greet their friends who had crossed on other ships, especially to see their loved domine who hastened from New York to Baltimore as soon as news of the arrival of his people reached him. Like the Puritans of a former day amusements had little place in their lives, consequently the dance halls in the lower wards proved to them that Baltimore was a wicked city. Persecution had made of them stern, disciplined souls. They were realists about life here and hereafter alike. Their religion was of a rugged, elemental type inclining more towards the law than the gentler precepts of the Gospel. A composite photograph of the pioneers would, to say the least, suggest this characteristic, "When I say yes, I do not mean no."

Domine Van Raalte had urged Scholte to join him in Michigan. This invitation was declined largely for two reasons, first western Michigan was an unbroken forest, so suitable farming land was not immediately available, secondly—health. Scholte had read a powerful recommendation of a certain patent medicine written by one who lived in Michigan. Scholte naively drew the

inference that such medicines would not have found their way to Michigan were they not very much needed there. He was right, for the mortality rate among the Michigan pioneers was terribly high; at one time there being not enough able-bodied men left to make coffins and bury the dead. Scholte answered the suggestion that in Michigan he would be able to hear the warble of birds in the cool shade of virgin forests by saying, "I was too well convinced that the Hollanders who were coming to North America were more prosaic than poetic, and consequently they thought not so much of pleasing their eyes and ears as of buying soil suitable for farms, the easier to cultivate the better." How well the leader knew his people. Even today the Dutchman knows no finer sight than the billowy corn fields stretching out to far horizons, whereas the grunts of sleek contented hogs, while not exactly symphonic, are not displeasing to a market-report-trained ear.

Scholte's heart was set on the western plains, so there was no debate at Baltimore. As soon as the last ship was in, the company started the long trek for St. Louis. The journey over sea had been tiresome, the land journey was no less so. They were transported from Baltimore to Columbia, Pennsylvania, by the then primitive railroad. The small coaches, holding only eight with comfort, but into which as many as twenty were crowded, the rough road bed combined to make travel hazardous and uncomfortable, especially when they came to steep grades or mountains over which they were "portaged" by means of stationary engines. At Columbia they were transferred to canal boats, into which they were "packed like sardines in a box," as a writer of that day put it. The journey to Pittsburgh took fourteen days. Mothers with large families were almost frantic. Little wonder that four died before they reached St. Louis. Things went better from Pittsburgh on, since the lordly Ohio and still more majestic Mississippi furnished an uninterrupted highway for steamship traffic which was then fast coming into its own.

The pioneers were glad for a rest at St. Louis, then a city of some 30,000. The members of the local Presbyterian Church showed them no little kindness, offering them the use of their church for Sunday services, and helping them secure temporary shelter and work. Scholte lost no time, for he was determined

to get his people settled before fall. Like the spies of old, he and four others set out in search of the new home. In due time they reached Fairfield, Iowa. Scholte was firmly convinced that he was divinely led. He was a living embodiment of the truth of the assertion that for those who have the right attitude towards life everything is Providential.

Fairfield, Iowa, was their objective, since a government land office, the one furthest west, was located there. Scholte knew that there he would find the latest surveys, and the best and most reliable maps. But let us listen to a paragraph of Domine Scholte's own account of the actual prospecting trip: "It soon appeared," says he, "that no maps were needed. A little child of the register of the land office had died the previous day. On that day, being Sunday, I had attended the service at the Presbyterian Church, and had met the minister, who officiated at the funeral, which I also attended. After the funeral this preacher introduced me to a Baptist missionary, who told me that he had during the last six years visited every part of Iowa. I listened carefully to what he had to say, and noticed the good hand of God in this. I begged him to be our guide to the place which he felt would exactly suit our needs. As he had a preaching engagement elsewhere the next Sunday, he said this would be impossible. But, having perceived God's hand in this, I did not let go, but prevailed on him to write another minister to take his place. This succeeded, and on Thursday, before any report of our coming had preceded us, we were at the place from which I am now writing. I immediately made an offer to the man at whose home we had dinner for his farm, reserving until Saturday for a final answer, as we had to be certain of all the other 'farms.' This farmer gave us a list of other farmers living on adjoining sections. By Friday evening we had options on all the land between the Skunk and Des Moines rivers. Saturday, according to arrangement, we met to agree on the price for land as well as for the standing grain. On Sunday I listened to two excellent sermons by our guide and go-between. On Monday the contracts were signed. On Tuesday we began the return journey to St. Louis to bring to the Association the glad tidings of our having found a suitable place for our home."

The people received the news with joy. All, save a few who had found lucrative employment at St. Louis, made hasty preparations for the last lap of the journey, which was at once resumed by steamboat to Keokuk. They embarked on Saturday afternoon, and first set foot on the Iowa soil on the next Monday morning. Scholte himself conducted the services on the steamer on Sunday, comparing their journey to that of the children of Israel of old.

A picture film of that strange procession of some seven hundred colonists, some riding in wagons drawn by horses, others in ox carts, still others walking, one even conveying all his worldly goods in a wheelbarrow, would be of priceless value. On August 26th they reached the place where on a shingle nailed to a hickory pole was inscribed the almost magic word "Pella." "But, Domine," asked Mrs. Scholte, before alighting, "where is Pella?" "We are right in the center of it, my dear," was his facetious and prophetic reply.

With characteristic Dutch determination and energy, everyone set to work to build rude shelters, for the winter was not far away. Tents, log cabins and dugouts served for this purpose. The roofs of straw gave the name of "straw town" to a section of Pella, a name that clung to that particular section long after straw roofs had disappeared. The story is told of a cow which, finding better grazing on the roof of a dugout than elsewhere, paid for its indiscretion by falling through the roof to the floor beside the bed in which the startled occupants of the cabin were sleeping.

A letter written by Professor Newhall, a traveling writer of that time, to the Burlington (Iowa) Hawkeye (a newspaper) on September 17th of the same year, graphically describes Pella's magic transformation (note that this was written twenty-three days after the arrival of the colonists): "Methinks I hear you exclaim 'where is Pella?' Not the ancient city of Macedonia, but a foreshadowing of a famous Holland settlement which has recently been located upon our beautiful prairies of the New Purchase. To tell you this would be like telling you fiction. Just about two months ago I halted about sunset at a lone cabin on the ridge road midway between Oskaloosa and the Raccoon Forks. Again today (the 17th of Sept.), about noon, I find myself dashing along this beautiful road. I did not dream, neither was I in a trance, for my eyes beheld the same beautiful earth clothed in

its rich garniture of green—yet I discovered a new race of being. The men in blanket coats and jeans were gone. And a broad-shouldered race in velvet jackets and wooden shoes were there. Most of the inhabitants live in camps, the tops covered with tent cloth, some with grass and bushes. The sides, barricaded with countless numbers of trunks, boxes and chests of the oddest and most grotesque description. . . . They are all Protestants who have left their native land (much like the Puritans of old) on account of political and religious intolerance and persecution. . . . . They appear to be intelligent and respectable, quite above the average class of European immigrants that have ever landed upon our shores."

None of these brave pioneers had bought a return trip ticket. Again, let Scholte speak: "Immediately after our arrival, we wished to have it known that we intended to reside permanently in this State. When we had requested the proper State official to come into our midst so that all of us would not need to journey to the county seat, and when this officer had willingly acquiesced, we declared our intention to become citizens of the United States of America, so that our relation as subjects of William II came to an end once and for all."

Of this ceremony, Professor Newhall, in the letter above referred to, as he happened to be in Pella that very day, says, "On the day of my arrival it was my good fortune to witness a most interesting proceeding. Most of the male adults went through the ceremony of declaring their intention of becoming citizens of the United States. It was altogether an impressive scene, to behold some two hundred men with brawny arms upraised to heaven (eschewing) all allegiance to foreign powers, potentates, etc. And as they all responded, in their native tongue, to the last words of the oath, 'So help me, God!' no one could resist the heartfelt response, 'So help them, God, to keep their solemn vow!' No tribute could be more beautiful or complimentary to our institutions than to behold the men of 'Pella' coming up in their strength, on the prairies of America, and there eschewing forever all allegiance to the tyranny of king-craft."

In January of the next year, 1848, the Iowa Legislature, at the request of Domine Scholte, unanimously waived the five-year residence qualification, so that within five months after their arrival

the colonists were full-fledged citizens of the United States of America. Commenting on this in the same letter, "Een Stem uit Pella," Scholte says: "How different this is from our condition in Holland I need not point out to anyone who remembers how we were treated as a people who should be denied everything and be kept out of all positions; while here the various parties in the State unite to assure us that they prize our presence among them, and that they will grant us as many privileges as possible without breaking the Constitution. May the people's representatives in Holland upon hearing this feel ashamed, and may the Dutch government in general recognize its own folly, for the benefit of the Christians who are still in Holland. If not, there is still room here for thousands; America receives with open arms and warm affection the liberty-loving Hollanders, always remembering that sons of that same Holland have been founders of one of the most flourishing parts of the American Union, and hoping that the present immigrant Hollanders will be to the West what the earlier ones were and have continued to be to the East—powerful supporters to the development and prosperity of the United States of North America."

The right of citizenship conferred the right of suffrage. On the first Monday in April, township officers were duly elected. Scholte began correspondence at once with Washington for the establishment of a post office in Pella. Washington seems to have been a red-tapeless place in those days, for within a few weeks Pella had an authorized post office, Isaac Overkamp, the first postmaster, and eastern mail arriving twice a week.

The town of Pella was platted the same year, 1848. Patriotic names designated streets running north and south, Columbus, Washington, Franklin, Liberty, Union, Independence, Peace—names which continue until this very day. The east and west streets bore a religious nomenclature—Entrance, Inquiry, Perseverance, Reformation, Gratitude, Experience, Patience, Confidence, Expectation and Fulfilling. Unfortunately, a more sophisticated generation has allowed these to lapse, replacing them with Main Street, Broadway, etc. On February 1, 1855, the Pella Gazette, Pella's first newspaper, was founded, with Domine Scholte as editor.

In 1849 the gold rush proved a gold mine to Pella. For weeks a continuous stream of covered wagons passed through Pella. Business in consequence boomed, farmers found a ready market for all their produce at exorbitant prices. The first winter was unusually mild, so outdoor activities could be engaged in uninterruptedly. Within eight months after their arrival the colonists had completed many homes, built a church 25x50 feet which served as a school room during the week, as well as furnishing a place for all public gatherings, and had in operation a brick and lime kiln, as also a sawmill. These facts justify the assertion that indolence and idleness were unknown.

A few words should be said in closing about the home life of the people, the interest in education and the place of religion.

Naturally, they continued the kind of home life to which they had become accustomed in Holland. Dutch was the language of the people. The home was prized as constituting the very heart of the community. Prayers before and after meals were faithfully said, while the pater familias invariably read a chapter from the Bible at the close of every meal. In the larger families not infrequently a Dutch psalm was sung, a custom that continued for a good many years. They were honest with themselves and honest with other men. Debts constituted a sacred obligation. While wine, usually home-made, was the social beverage, drunkenness met with immediate and drastic reproof.

The cold winter nights witnessed many happy gatherings in these humble shelters. Older folks loved to talk theology, and discuss the Sunday sermon. Sermon tasters they were, nor were they afraid to call the preacher to time if he veered as much as a hair's breadth from the constituted orthodoxy of the day. The writer well remembers how this same custom prevailed in his boyhood home in Michigan.

Candle-making and knitting engaged the family many hours each week. The men, whether from necessity or choice, became expert knitters. Many a cold evening was spent before the open hickory wood fire, the men knitting mittens, the women knitting, darning or patching. Incidentally, no item of news escaped discussion. Dances were unknown.

One of the reasons why Scholte and his followers left Holland is that in the new home they would be able to provide their chil-

dren with an education of a definitely Christian stamp. In early days in Pella school and church occupied the same building. Children were taught the Bible and the Catechism with the same care with which they were taught the three R's. Both Dutch and English were used in the early school days, so while acquiring the one they did not lose the other.

No one appreciated education more than Scholte. When the Baptists, in 1853, selected Pella as the site for their new college, "Central University of Iowa," as it was called, Scholte was overjoyed. Sectarian lines meant little to him, for a college under Baptist auspices, or that of any other Christian supervision, was immaterial to him. Provided education continued to be Christian, no one could ever get too much of it. Scholte donated thirteen acres of land for the campus, became the first president of the board of trustees, and aided the new venture financially and with his good judgment. As a matter of fact, the new institution would never have weathered the hardships of pioneer days but for the devotion of Domine Scholte. This college became part and parcel of the life of the town. Its record is one of romance, of worthwhile achievement and real service. In 1916 it was transferred to the control of the Reformed Church of America.

For nearly ten years the colony made no religious affiliation. Scholte was the recognized pastor, and ably did he do his work. It was intimated above that Scholte had one desire, and that was to remain absolutely free from any ecclesiastical entanglements. Not that all agreed with him. There were those who saw real merit in feeling themselves linked up with a denominational enterprise, and naturally turned to the Reformed Church in America. An unfortunate misunderstanding about church property between pastor and people broke up the church. Technically, the pastor may have been right, morally his attitude was open to question. The result was that the aggrieved church members appealed to Domine Van Raalte in Michigan, who came and helped to organize (September 19, 1856) the First Reformed Church. This church called Domine Van Raalte, who, because of Michigan interests, did not feel free to come. It was three years before they secured a pastor in the person of Domine Oggel. Incidentally, let it be noted that but for this call to Domine Van Raalte, Hope College might never have been. Referring to this,

Miss Pieters in her book, "A Dutch Settlement in Michigan," says: "On November 18th of that year (1856) Van Raalte wrote a letter to his Consistory which was remarkable for the eloquent exposition of his views as well as for its boldness and its ultimatum. He explained the great need of educated men and women to act as leaders. He scored the people for being willing to amass farms and money at the expense of their higher intellectual and spiritual needs, and begged them to open a subscription list for the construction of a new building for the academy. Their silence for twelve days, he said, would mean that they refused his plan, and would show him that their attitude toward America's opportunity was such that he could not remain. He would then go to Iowa and try there to carry out his ideals. Van Raalte's resolution to leave his beloved settlement rather than abandon his hope for the academy shook the people out of their apathy. As this matter was too important for the Consistory to decide alone, a congregational meeting was called, at which this letter was read, and the matter discussed, with the result that $250.00 was immediately subscribed. Van Raalte remained in Holland."

In 1863 the Second Reformed Church, wholly English-speaking, was organized. The Third Reformed Church followed in November, 1868. Today Pella has, besides the three Reformed Churches, two Christian Reformed Churches, a Baptist Church and a small Roman Catholic chapel.

Distance lends enchantment to the view. There is always a temptation to glorify pioneers as supermen, especially from the religious point of view. Such indiscreet praise does them little honor. On the other hand, to underestimate or belittle the sterling qualities so nobly exhibited is equally wrong. They were men, but not supermen. They were high-minded, but by no manner or means faultless. In his first letter, "Een Stem uit Pella," Scholte dwells on the fact that quest for material gain is already blinding his people to their higher spiritual good. There was much rigid orthodoxy, though not infrequently woeful lack of application of faith to life. Having sought to escape intolerance in Holland, they were by no means free from an intolerant spirit themselves. Life for them was no trifling matter, while eternity and God were tremendous realities. Their patience under adversity, their unconquerable optimism inspired by an unshakeable

faith in God, made them in a very real sense more than conquerors. They builded better than they knew. They perpetuated the noblest traditions of brave little Holland. The rich soil of Iowa, the vast prairies which gave free rein to imagination and to enterprise alike, the ideals of liberty and of equal opportunity for all, which a new country guaranteed them, the privilege of worshipping God as conscience dictated, combined to enrich the pioneer beyond his fondest hopes. In turn, he gave to the land of his adoption a full measure of energetic toil, patriotic devotion and exalted Christian idealism.

THE CHURCH IN SIOUX COUNTY

By

FREDERICK LUBBERS

STATISTICAL reports show "that in 1860 there were ten inhabitants in Sioux County, Iowa: nine men and one woman. In 1865 the number had increased to twenty. In 1869 the population was a little over one hundred. Of the history of these first years little is known, only that the so-called administration allowed several bonds, which it was the privilege of the later inhabitants to pay." Mr. Anthony Betten, one of the pioneers and County Auditor in those early days, is the author of the above statement.

In the fall of the year 1869 a meeting was held at Pella, Iowa, at which the matter of a new colony of Hollanders in the northwestern part of the State of Iowa was considered. The occasion was that some were not entirely satisfied as to their prospects and those of their children for the future. Mr. H. J. Van der Waa, one of the pioneers, for many years a resident of Orange City and still with us at this writing, says: "After renting land for two years and giving a third of the crop for rent I made up my mind that thus I could never get a place of my own, for the land around Pella was high. My wife and I decided to have a sale and move to northwestern Iowa and take a homestead. I went to the printing office of Henry Hospers to have my sale bills printed. He asked me what I intended to do. When I told him he suggested a colony and said he would immediately write to find out if there were government land enough for such a purpose." A favorable answer was received, the meeting was called and well attended. There was so much interest shown that a committee was appointed to go to northwestern Iowa to look for a suitable place, especially to examine soil and subsoil. The committee chosen were H. Muil-

enburg, S. A. Sipma, J. Pelmulder and H. J. Van der Waa. Necessary funds were raised to bear the expense of the trip, and H. J. Van der Waa offered to take his team and wagon without charge. It would indeed be interesting to relate the details of that trip but space will not permit. One incident just before they started is worth knowing. Mr. Van der Waa says: "The morning before starting, I traded off my team of horses for a span of young mules. I thought they would be better for the trip, although they had never had a harness on. For a time it seemed that we would not get them harnessed; they would kick the harness off as fast as we could put it on; this delayed us two hours before we had them hitched to the wagon, so when we got started, we left Pella in quick time and kept it up for several miles. The harness was not taken off the mules until on our return trip, when they were well broken and gentle." The spring of that year was very wet; rivers and creeks were full to their banks and had to be forded for most of them had no bridges. They travelled by compass and railroad stakes. Arriving at what is now Storm Lake on Saturday evening, they decided to keep the Sabbath there. They remained and worshipped with a Methodist preacher, who had been sent to do mission work among the early settlers. On Monday the journey was continued from Storm Lake to Cherokee. Here there were no longer settlers living along the way. The government land office at Sioux City was reached after two weeks of travelling and investigation, and arrangements were made to report favorably on the land from ten to fifteen miles west of Cherokee on both sides of the Railroad Survey. Information was also obtained that Sioux, Lyon and O'Brien Counties were open for colonization. The committee returned to Pella, reported; and there was such an interest that 120 names were given for homesteads. These people were ready to go. At that time government land could be bought for $2.50 per acre every alternate section, the other section belonging to the Railroad Company. A large number decided not only to homestead but also to buy. Imagine the disappointment when the committee returned to the land office for business and found that the land for miles west of Cherokee had been taken by speculators; they were there to sell to them at a great profit. The government, too, had taken its land out of the market, so no land could be bought. The committee then decided

to take a surveyor with them, go north; and they came into Sioux County. When they reached Sioux County the survey began. High knolls were thrown up partly as land marks so that they might be able to find their way back. After two days, the committee got back to Sioux City satisfied that where Orange City, Sioux Center and Alton now are would be the place for the colony. The necessary plans were all made, homesteads drawn and arrangements made to comply with the law as to prairie breaking, etc. In the following spring, the year 1870, the Hollanders came to Sioux County largely from Pella and vicinity, but also a considerable number from Michigan and Wisconsin.

The usual experiences and hardships of early settlers were not lacking in Sioux County in those early days. Indeed it would be an interesting story to tell of their difficulties, in securing proper legal administration of the County, and what acts of patriotism and even heroism were displayed by these early settlers, some being Civil War veterans. How faithfully they toiled on their farms in order to make a living; to establish town and country schools to secure some education for their children; what disappointments and adversities befell them, especially because of the grasshopper plague. As to the latter, Mr. A. Van der Meide, one of these pioneers, says: "It was on a Sunday forenoon. We were gathered for services in the old schoolhouse. It was summer, but it looked as though snow were falling outside. They were grasshoppers. They came in such quantity that on Monday morning all our crops were stripped and gone. They deposited their eggs and went south. The following spring when warm weather came the grasshoppers were hatched by the millions and destroyed the crops. This was repeated for two years. Everything was done to destroy the grasshoppers and the eggs but without avail. As many as three hundred and eighty-seven grasshoppers were counted on one cornstalk. The result was that a number of the settlers became discouraged and left, some selling their land, others leaving it unsold. In one instance a man sold his eighty acres for $225, throwing in a span of mules, wagon and cow, worth at least $200." The winter blizzards on these prairies must have been terrible. They came so unexpectedly. The weather might be fair and the sky clear, a cloud would arise from the west or northwest and in less than an hour a blinding snowstorm would make it

impossible to see more than six feet ahead. Hence it was always necessary to be ready to seek shelter at such times. These storms would sometimes last three days. No wonder that some perished in that way. But notwithstanding all these hardships and adversities, Sioux County has been now for many years one of the best and most prosperous counties in the State of Iowa. The county is largely settled by those of Dutch extraction and of the Protestant faith. There are a few others, especially in the southeastern part of the county. From this county these Dutch people and their descendants have moved north and northeast into adjoining counties and into Minnesota. Also west and northwest into the Dakotas, Montana and further to the far western States and even into north and northwestern Canada.

From the beginning by far the larger number of these early settlers showed an interest in the Christian religion and the Reformed Church in America. They took this church with them when they came, and those moving north and west desired that our Board of Domestic Missions, whose help they appreciated so much, would enable them to take their church with them. The Book of books was considered the indispensable guide in life. Education and religion found a place in every home and heart. Who would not appreciate such blessings! The First Reformed Church at Orange City, the mother church, was organized in the early part of 1871, less than a year after the arrival of the first colonists. Tjeerd Heemstra, G. Van de Steeg and M. Verheul were chosen elders, and S. Sipma, J. Pelmulder and W. Van Rooyen deacons. They were the first of that large army of church officers and spiritual leaders that have served and are serving the many Reformed and other churches that have since been organized to take care of the spiritual needs of the people, for man cannot live by bread only. This was fully realized by these early settlers. In 1872, the second year of the colony, the Rev. Seine Bolks became the pastor of this First Reformed Church at Orange City and the spiritual father of the colony. He preached not only in the school house at Orange City but also in the school houses on the prairie. Says Rev. James De Pree in his reminiscences of the early settlement of Sioux Center: "We know of nothing that was more frequently referred to, and rehearsed with the most intense delight and feeling of the deepest appreciation, than the fortnightly mid-week

preaching services, rendered in school houses by the faithful and zealous pastor of the Orange City Church, Rev. S. Bolks. No matter how cold or stormy it might be, or how rough or muddy the roads, or how deep the water in the sloughs, he was always at his post; his prompt presence and his earnest efforts for the spiritual welfare of the people could always be depended upon. His words of wise counsel, of kind admonition, and of encouragement and good cheer in the days of severe struggle and afflictions are ever remembered with gratitude and sincere regard; in many, many instances, he was used as an instrument in God's hand not merely for encouraging and helping on these pioneers with sound words of comfort and advice in their struggles for temporal existence, but especially also to bring sinners to a sense of their lost condition, and from that to a saving knowledge of Christ; and also to strengthen the faith of God's people, and aid them in their spiritual struggles and development."

Dr. Gleysteen in his Reminiscences of Alton says: "For many years there was neither minister nor doctor nor lawyer in this community. Rev. S. Bolks of Orange City combined these three professions in one person and when cases were mild or in emergencies he was a never failing help. For many years before Alton had a church—and occasionally for many years after—the old gentleman would come and preach for us. I can see him yet, the venerable patriarch, as he stood in the pulpit, tall and erect and all dressed in black, his long hair and beard a snowy white. When he began to speak his face would flush and he always reminded me of a picture I once saw of Moses transfigured on the mountain. And how he preached—without notes and without time—hammering the Bible until the leaves flew out over the audience,— thundering away until the sun went down. But all was rapt attention and no one ever attempted to leave." The writer of this sketch has also a vivid recollection of this man of God and his manner of preaching and has remembered from his boyhood days until now some of the words of God he so earnestly uttered.

No wonder that with such a leader and spiritual father there was spiritual development and church growth and extension. On May 17, 1877, the First Reformed Church of Sioux Center was organized; the first one of a long list of sequent church organizations of our denomination and also of others. Here at Sioux Center,

Rev. James De Pree for thirty years, from 1880 till 1910, was the pastor and spiritual leader and developed a church organization strong and influential like the mother church at Orange City. The writer has had the privilege of serving this church now for eighteen years. On the next day after the Sioux Center organization, the 18th of May, 1877, the Alton Reformed Church was organized as the third of our Reformed Churches in the County. These three churches have celebrated already their fiftieth anniversary. The Reformed Church of Newark was organized October 2, 1882; Maurice, October 23, 1884; American Reformed, Orange City, April 27, 1885; Free Grace, Middleburg, July 31, 1885; Hull, September 29, 1885; Hospers, November 11, 1886; Boyden, in 1888; Rock Valley, November, 1890; Carmel, July 18, 1895; Central Reformed, Sioux Center, in 1900. These are the older churches of our denomination in the County. See the statistical tables of the Classes of East Sioux, West Sioux and also of Dakota in the Minutes of General Synod, R. C. A. 1927, to obtain a correct and full conception of the development of the Reformed Church in this community. Churches of other denominations, especially the Christian Reformed, were also formed and had their influence upon the spiritual development of the people.

It would be interesting to mention, were it within the scope of this article, more of the ministers and faithful servants of God who served our churches in these earlier and subsequent years, and did their part in bringing about the present developments. The present generation may rightly quote the words of the Psalmist: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

The North Western Classical Academy located at Orange City, an Institution of the Reformed Church was founded in 1882. The movement sprang from a lively interest in the need for higher education and a desire to help prepare Christian leaders. In 1883 Mr. Henry Hospers donated a piece of ground in the southern part of Orange City, and this has served as the location of the Academy ever since, with the exception of a few years when the town hall, also known as "skating rink", and to the graduates of that day as "Noah's Ark", largely because of its shape and appearance, was used. There are now two substantial brick buildings; Zwemer Hall in honor of James F. Zwemer, who for so many

years was Principal and who was instrumental in raising the necessary funds at that time, and Science Hall built in recent years, lending excellent service and supplying the present and future needs of the Institution; also a suitable residence for the Principal.

The people of this section of our Church believe with the rest in the Reformed principle that the Christian Religion and Education must go hand and hand. The one is dependent upon the other. They are never in conflict, or hostile to each other. The Church cannot flourish without her schools. In order that the Church may grow, develop and establish the Kingdom of our Lord upon the earth these schools are absolutely necessary. Nor can the schools function properly and obtain real and the desired results without the Christian Religion and the Christian Church.

The chief aim of the promoters of this academy enterprise has been and is yet to lay a thorough foundation for a liberal education, and thus to serve not merely the immediate locality, but the larger and rapidly spreading western section of the Church; in fact our entire Church. Realizing the need of a higher education on a Christian basis, the aim is also to train young men in a course preparatory to the Gospel ministry and missionary work. This hope has been realized to a remarkable extent. Of the 580 graduates thus far 375 or 65% have taken advanced training; over 225 have at some time or other been engaged in the teaching profession; 98 have become ministers of the Gospel and 24 missionaries. In other words 20% or one of every five graduates has become an officially recognized worker in the Kingdom of our Lord, giving all his or her time and strength in the Master's service. Besides that we must not forget the many who have become and are becoming real Christian leaders among the laity of the churches. What hath God wrought? God has raised up from among these people of this section of our Church not only many ministers of the Gospel, but he has sent a considerable number of missionaries to China, India, Japan and Arabia. Again, the missionaries at the head of our Winnebago Indian mission, and the pioneers in our Mexico Indian work, and some of the workers at Dulce, New Mexico, as also a few of the leading workers among the mountaineers of Kentucky are graduates of this Institution and the children of these people. We count among our graduates one

College President, two Theological Professors in our Seminaries, and others in positions of trust and responsibility.

Twenty-five years ago the hope was already entertained that eventually some college work might be done in this institution, and many today are looking hopefully forward that it may soon develop into a Junior College.

Much more might be said of this section of the church and its loyalty to the Reformed principles for which this church stands, our large army of young people at college preparing themselves for their life work, but time and space will not permit. We close with the remark that we are thankful to our Heavenly Father who rules and directs all things, for this wonderful development in many ways. We have many hopes for the future which we can safely trust to Him if we faithfully try to do our part. It behooves us gratefully to acknowledge Him who is the Head of his Church and our Saviour in all our ways. We have the promise that He will direct our paths. "Blessed are they that dwell in Thy house: they will be still praising Thee."

THE CHURCH IN FOREIGN LANDS

By

Mrs. William I. Chamberlain

Dutch Character

IT IS unnecessary in a brief sketch of this kind to enumerate all of those qualities in the Dutch character which have led to the upbuilding, from small, unpromising and often precarious beginnings, of the solid, imposing and enduring structure which we call today the Foreign Missionary Work of the Dutch Reformed Church. Courage, steadfastness, piety and zeal are conspicuous among them. Caution and thrift have not been wanting. But the quality which most impresses the careful searcher for the sources of Dutch achievement is that which we call vision. We do not, as a rule, associate it with the character of the Dutch. Conservative, cautious, slow, are the adjectives with which we commonly describe them. But no one who thoughtfully studies the history of Holland in Europe, in Asia, in the West Indies, in New Netherland, can fail to see that the record was made by men who saw and sought the invisible. Examination into their manner of conducting their foreign enterprises shows them to have had that high sense of duty to God and man which is found only in men whose thoughts range beyond the here and now. The men of the United Provinces were moved with compassion for the benighted. East and West India Companies abroad, Government and Church at home united in a conscientious, persistent effort to supply their distant settlements with men dedicated to the difficult task of physical and spiritual redemption.

The documents of the Classis of Amsterdam and the Colonial documents of New York and New Jersey amply attest this state-

ment. In the history of our colonial times frequent references are made to the efforts of the Dutch to promote the spiritual welfare of their colonists.

Dutch East India Company

The labors of the Classis of Amsterdam in the care of its churches in Asia alone must have been enormous. By the year 1620 the East India Company had established churches in Ceylon, Sumatra, Java, China, Formosa, Siam, Japan and many adjacent islands and dependencies. Portions of the Bible and Catechism had been translated into many Eastern tongues. The Gospel had been preached to thousands, and thousands had been baptized, however doubtful may have been their actual conversion. Between the years 1615 and 1725, more than three hundred ministers, some as pastors to the colonists, some as missionaries to the heathen, had been sent out from The Netherlands to the Dutch East Indies. While the Government of Holland was undertaking long and exhausting wars for the preservation of civil and religious liberty at home, the Church of Holland was expending untold labor and lives for the welfare of thousands abroad.

Dutch West India Company

Through the Dutch West India Company, the Church of Holland sent many ministers to work among the negroes of Cape Colony in Africa. Early in the 17th Century, it began work in the New World, sending ministers and missionaries to the West Indies and South America, urging upon them the necessity of evangelizing the natives. In New Netherland, the Gospel was preached to the Indians, wherever possible, and prayers for their conversion to Christianity were regularly offered in the churches.

Johannes Megapolensis—1642-1670

The Rev. Johannes Megapolensis may well be classed among the pioneer missionaries of the Dutch Church. He was the first Protestant missionary to the Indians, his labors among the Mohawks preceding by several years those of John Eliot among the Indians of the Massachusetts Colony. Born in Holland in 1601, he was a Roman Catholic until he had reached the age of twenty-three, when he was converted to Protestantism. Coming to New

Netherland in 1642, under a contract with Kiliaen Van Rensselaer, he served for six years as minister in the church at Rensselaerswyck (Albany), during which time he exerted a marked influence. Some idea of his scholarship and versatility may be gathered from the facts that, arriving in New Netherland in 1642, he was preaching with fluency and fervor in the language of the Mohawks in 1643, and in 1644 had written and sent to The Netherlands "A Short Account of the Mohawk Indians—their country, language, figure, costume, religion and government." His view of the Indian, while clear-sighted and far from flattering, was temperate and friendly, in marked contrast to that of Jonas Michaëlius, who gave it as his opinion that they were "devilish men who serve nobody but the devil."

Many of the Mohawks were converted under the preaching of Megapolensis and were received into the membership of the Albany Church.

Intending to return to Holland in 1649, Megapolensis left Rensselaerswyck, but was persuaded by Peter Stuyvesant to remain in New Amsterdam (New York) in order that the ministerial service in the Dutch Church might not lapse. In the words of Peter Stuyvesant, he "set the honor of God, the service of the Church and the saving of human souls above his own very important business," the spirit which has animated the missionary in all ages. Declaring it to be his purpose to die in his adopted land, he served it with devoted piety and unabated energy until his death in 1670.

There is a gap of more than one hundred years between the labors of Megapolensis and the beginning of what may properly be called Foreign Missions in America. The colonies and the churches were absorbed during the 18th century in establishing for themselves a secure and permanent foothold in the New World. The struggle for independence had to be fought and won. It is not surprising that, in the stress of the great needs at home, little thought should have been given to the welfare of peoples beyond the seas.

Modern Missions

Modern Missions had their birth in the last decade of the 18th century. While France was in the throes of its "Reign of

Terror," the lands of the Reformation were organizing for the conversion of the world to Christianity. It was in 1793, the most crucial year of the French Revolution, that Carey sailed for India and became the pioneer of modern missions. In 1795 began in London that series of missionary meetings which led to the formation, in a period of less than seven years, of seven of the great British Missionary Societies. The echoes of this movement were heard and felt in all Protestant lands, and, reaching the shores of the New World, deeply moved the evangelical churches.

New York Missionary Society, 1796-1816

The earliest definite participation of the Reformed Church in America in modern missionary work was its union with the Presbyterians and Baptists in the founding, in November, 1796, of the New York Missionary Society. This was organized for the preaching of the Gospel to the Indians, and in its first list of officers we find the names of prominent members of the Dutch Church, among them those of the Rev. Dr. John H. Livingston and the Rev. John N. Abeel. The meetings were held alternately in the Baptist, Presbyterian and Dutch Churches, and were remarkable for the spirit of union and fellowship which they displayed. It is interesting, in the light of the trend today towards interdenominational co-operation in the work of foreign missions, to note that the same spirit actuated the men who laid, in this country, their foundations. Nor should the fact be overlooked that the cautious and conservative Dutch Church was in the vanguard of the movement. A series of union prayer meetings was established to pray that God would "send His Gospel to all nations," the meetings being held in rotation in the churches of the co-operating denominations. This custom, no doubt, inaugurated what was later known as the "Monthly Missionary Concert."

Under the auspices of the New York Society a series of missionary sermons was preached which powerfully aroused the already active missionary spirit in the churches. Notable among these were two discourses by Dr. Livingston, one delivered in 1799 upon the text, "Christ Is All in All," and a second in 1804 upon the "Everlasting Gospel." These sermons were printed and widely circulated, producing so profound an impression that their reverberations are heard to this day.

Northern Missionary Society, 1797-1830

Shortly after the founding of the New York Society, a similar organization called the Northern Missionary Society was formed in January, 1797, in Lansingburgh, N. Y. In this, as in the other Society, Baptists, Presbyterians and Dutch united. Like the other Society, it confined itself to work among the Indians. Missionary societies were now being formed in the New England Colonies, still chiefly with the object of converting the Indians, though all now began to keep in view their duty to the more distant heathen lands. As a result of the appeals made and the sermons preached, the American Board of Commissioners for Foreign Missions, the parent of all the other denominational boards, was founded in 1810.

Society of Inquiry, 1811

It seems strange that the Dutch Church in America should have continued not only to exist, but, in the main, to flourish for more than one hundred years before provision was made for the training, in this country, of its ministers. It was not until 1784 that its Theological Seminary, the first, however, to be established in this country, was founded in New York, with Dr. Livingston as its first Professor. No account of the origins of the foreign missionary work of the Dutch Church can ignore the large influence in promoting its beginnings of this famous divine. The Theological Seminary was removed to New Brunswick, N. J., in 1810, and in 1811 its students, under the inspiration of Dr. Livingston's zeal, established the Berean Society, in which discussions upon the subject of foreign missions held the chief place. In 1820 the name of the Society was changed to "The Society of Inquiry," the purpose of which was "to obtain and circulate religious intelligence, to correspond with similar societies in other seminaries and with missionaries, domestic and foreign, and to diffuse among ourselves a zeal for the missionary cause." This Society has continued, practically without intermission, to the present time, and has been a fruitful source of missionary enthusiasm, sending out from its membership many notable foreign missionaries and inspiring ministers in the Church at home to take a deep interest in the cause. Among those who profoundly influenced the Society in its early years were John Scudder and David

Abeel, the latter a graduate of the seminary, and both missionaries of the Dutch Church. Dr. Abeel's influence over the students was deep and lasting, and it led in 1836 to the departure of the first missionary group from the seminary, composed of Messrs. Nevius, Doty, Youngblood and Ennis, who went out in that year to the Borneo Mission.

The United Missionary Society, 1816-1826

In 1816 the General Assembly of the Presbyterian Church invited the General Synod of the Reformed Church "to appoint commissioners to meet commissioners of the General Assembly for the purpose of arranging a plan for the formation of a Society for Foreign Missions." This led to the organization of the United Missionary Society, "composed of the Presbyterian, Dutch Reformed and Associate Reformed Churches, and all others who may choose to join with them." The object of the new Society was "to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America and in other portions of the heathen and anti-Christian world." Missionaries were "elected from the three churches indiscriminately," and for the first time the Reformed Church definitely committed itself to the task of carrying the Gospel to foreign lands. The New York Missionary Society was merged in 1821 in the United Society.

In 1818 it was resolved that "at some convenient time during the session of every Synod a missionary sermon be preached before Synod and a collection be taken for missionary purposes," which practice was continued until 1860, many of the most distinguished ministers in the church acting as preachers.

John Scudder, 1819

It was in the period of the United Missionary Society that the first foreign missionary of the Dutch Church, Dr. John Scudder, a member of the Franklin Street Church, abandoned a lucrative medical practice in New York City and went out to India under the American Board as its first medical missionary. Nothing in the annals of modern missions is more remarkable than the story of this extraordinary man. Born in 1793 of a line of patriotic ancestors, he was equipped by nature with a vigorous intellect and great decision of character. Having passed through a spiritual

conflict of no ordinary kind, he early developed a passion for saving souls. He was active in religious work, and his profession was carried on hand in hand with religion as the great healing power. While calling one day upon a patient, he picked up in an anteroom a tract on "The Conversion of the World, or the Claims of Six Hundred Millions." Instantly his duty was plain and his decision made. The American Board was just then calling for a medical missionary for India. Dr. Scudder offered his services, was accepted, and sailed, with his wife and child, for Calcutta in June, 1819. From Calcutta Dr. Scudder proceeded to Ceylon, where his work met with great success. In 1836 he removed to Madras to take charge of a printing-press for issuing the Scriptures and tracts in Tamil, and, in the course of a few years, had scattered the Truth in millions of leaflets. While in Madras, Dr. Scudder became largely an itinerating missionary, preaching and healing in every large town in that part of the Presidency. It is said that he once stood and preached for eleven hours without rest or food. When asked, "What are the discouragements in missionary work?" he replied, "I do not know the word. I have erased it from my vocabulary." He, with his sons, was the founder in 1853 of the Arcot Mission of the Dutch Church. As a physician, he was skillful; as a surgeon, intrepid, unflinching. We are told that, a cancer once appearing upon his foot, he shut himself up in a room with an attendant, and, saying nothing about it to anyone, himself cut out the offending growth, necessarily without an anaesthetic. Excessive work brought on serious illness, and in 1854 he sailed with one of his sons for the Cape of Good Hope, which it was thought might restore him to health. But even here he over-exerted himself in service to others. He had taken his return passage to India, and was about to embark when a stroke of apoplexy ended his life on January 13, 1855.

I have said, "ended his life," but if ever the "endless life" has had on earth an illustration, it has had it in Dr. John Scudder. Seven sons, eleven grandchildren and five great-grandchildren have followed him in the missionary fields of the Dutch Church. Still others of the fourth generation are preparing to take up the work which he began. He himself gave thirty-six years of life to the missionary cause, but he and his descendants have given to it, altogether, more than one thousand years. Dr. John Scudder's

missionary record as a physician, a surgeon, a printer of The Word, a preacher of the Gospel, a founder of missions, forms one of the most notable chapters in the history of the Dutch Church. But his greatest claim to distinction lies in none of these things. It lies—and with deep conviction and reverence I say it—in the fact that he has lighted in three generations of his descendants the divine fire of the missionary spirit.

Union of the United Missionary Society with the American Board, 1826-1832

In 1826 the United Missionary Society was amalgamated with the American Board, and the United Society went out of existence. There were not a few in the church who felt that the time had come to participate in a wider field of endeavor. The American Board had established its earlier missions. The Baptist Missionary Union had been organized. A widespread interest in foreign missions was felt in all the evangelical churches. Dr. John Scudder had quickened the faith of many in the church to which he belonged, and another son of the Dutch Church was beginning to make his voice heard not only in his own denomination, but in the outside world. Like the men of Amsterdam who more than two hundred years before had had the vision of Asia and Africa and America brought to the feet of Christ, like Livingston and Scudder in his own time, David Abeel now began a campaign for foreign missions which was, in the course of his short life, to arouse an interest and exert an influence destined to endure for many years.

David Abeel, 1829

David Abeel was born in New Brunswick, N. J., in 1804, the son of David Abeel and Jane Hassert, and a nephew of the Rev. John N. Abeel, a prominent minister in the Dutch Church. Disappointed in his effort to enter the Military Academy at West Point, he decided to study medicine, but, coming under the influence of Dr. Livingston, he entered the New Brunswick Theological Seminary in 1823, from which time the missionary spirit became dominant in his life. Determining in spite of delicate health to go as a foreign missionary, he enlisted for one year in the service of the Seamen's Friend Society, to go out to Canton to work

among the sailors in that port. At the end of the year he was to enter the service of the American Board. He sailed for China in 1829, and until his death in 1846 was literally a voice crying in the wilderness. He was transferred to the American Board in 1830, and while in its service made extensive trips into Java, Malacca, Siam and adjacent islands. He returned to America on account of failing health in 1833, and, still pursuing the purpose of his life, he visited Holland, France and Switzerland, to form, as he said, "Some kind of connection between the churches at home and in Holland, with a view of co-operating in foreign missions." While in England he was the means of the organization in 1834 of the first Woman's Foreign Missionary Society ever founded for definite, independent work in foreign lands. His is the name associated more than any other with the beginnings, in every denomination, of women's work for women in the Far East. It was largely through his influence that Mrs. Thomas C. Doremus, the "Elect Lady" of the Dutch Church, gave nearly half a century of devoted labor to the cause of foreign missions. Dr. Abeel was a century ahead of his time in his vision of what was needed for the Christian conquest of the world. His appeal was not first, nor even primarily, to the ministers and theological students of his day. His voice rang out clearly one hundred years ago its call to the College Student Volunteer. With all the earnestness of his far-seeing mind, he cried out in his Journal: "The work of evangelizing the world demands more than the labors of the ordained missionary. There must be teachers, physicians, merchants, in places mechanics—Christian communities who can employ all the various means by which the heathen world may be influenced." His was, at the outset, the clear-sighted, statesmanlike grasp of the need of all the forces of a Christian civilization for the accomplishment of the task to which he had set himself—a need which it has taken the church a century to fully realize.

Co-operation with the American Board, 1832-1857

There can be no doubt that the voices of such men as Livingston, Scudder and Abeel had made a powerful impression. Though there were those who felt that it was of "very doubtful expediency" for the church to spend itself upon missions abroad, there were others who thought the time had come for the Dutch

Church to exercise a larger leadership in foreign missions. The Particular Synods of New York and Albany, the only ones in existence at that time, and hence comprising the membership of the whole church, recommended the subject in 1832 "to the immediate and prayerful consideration of the General Synod." A number of convincing reasons were presented for the assuming, by the denomination, of a greater degree of responsibility in carrying out our Lord's last command. The contributions of the Dutch Churches were being used for the support of Congregational Missions, and no steps were being taken for the establishment of missions of their own. John Scudder and David Abeel were working under the American Board, and the time seemed ripe for a forward movement towards more independent organization. But, while seeking a larger responsibility, the church felt the need of the experience of the older board, and a committee was appointed by the Synod to confer with the American Board about forming with it such a system of co-operation "as would enable us to maintain a foreign mission of our own, and, at the same time, avail ourselves of all their experience." The American Board cordially assented, and a Board of Foreign Missions of the Reformed Dutch Church, consisting of fifteen members—nine ministers and six laymen—was organized by the General Synod in 1832. The contributions of the churches were to be applied to the support of missionaries of their own church, or to such missionaries and objects as were recommended by the board.

Borneo Mission, 1836-1849

In 1834 David Abeel visited Holland, and after interviews with men of influence there he recommended to the church here that it should establish a mission in one of the East Indian colonies of the Netherlands. Borneo was the field chosen. It was while Dr. Abeel was in America in 1836 that a great revival of religion took place in New Brunswick, N. J., during which not only all of the churches but the college and seminary students were profoundly affected. Dr. Abeel's impassioned appeals for the sending of missionaries to heathen lands made a deep impression upon the seminary students, and in the year 1836 three members of the graduating class of that year and one of the preceding year of-

fered themselves for the foreign field. These young men were, as we have already seen, Elihu Doty, Elbert Nevius, William Youngblood and Jacob Ennis. A sister of Mrs. Nevius, Miss Azubah C. Condict, applied to go out as an assistant missionary, and was appointed, possibly the first unmarried woman to be commissioned. The Classis of Poughkeepsie, the Missionary Society of the Broome Street Church in New York and the First Church of Philadelphia undertook the support of individual missionaries. The young men were ordained in the Middle Collegiate Church, in New York, in May, 1836, and the whole party sailed during the session of General Synod in that year.

In 1838 the Revs. William J. Pohlman and Frederick B. Thompson were sent out, in 1840 the Revs. W. T. Van Doren and Isaac P. Stryker, and in 1842 the Rev. Wm. H. Steele. The mission involved only a small expenditure of money, but it was found that the connection with the distant Government of Holland was, on the whole, impracticable. The death of Mr. Stryker and the failing health of other members of the mission led to discouragements, and the departure of Messrs. Pohlman and Doty for China in 1844 further depleted the staff. Mr. Steele came home to seek reinforcements, but, no one volunteering, the Borneo Mission was abandoned in 1849.

Amoy Mission, China, 1842

The Amoy Mission was founded in 1842 by David Abeel. The Treaty of Nanking in 1842 following the capture of Amoy by the British in 1841 concluded the Opium War, and opened to foreigners the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai. Dr. Abeel had landed at Amoy six months before the treaty was concluded. He began his work in a rented house on the island of Kulangsu, and, having already acquired some knowledge of the language, he at once began evangelistic work. In consequence of ill health, he returned to America in 1844, but not until Messrs. Pohlman and Doty had arrived from Borneo to carry on his work. Mr. Doty remained an effective member of the mission until 1864, when he embarked for America and died before reaching New York. Mr. Pohlman's life was cut short in 1849 by shipwreck, but his monument has stood in Amoy from that day to this. It is the Sin-koe-a Church, the first erected

in China by Protestants for Chinese worship. The money for the building was raised in the United States, and Mr. Pohlman carefully superintended the building, which was completed in 1846, the dedication service becoming also Mr. Pohlman's funeral service.

The Rev. Daniel Rapelje joined the mission in 1858 and the Rev. Leonard W. Kip in 1861, both efficient and influential missionaries in the mission's early years. But the name most prominently associated with the Amoy Mission in its formative period is that of Rev. John Van Nest Talmage. He was born in 1819, and was ordained to the ministry in 1846. He went out to the Amoy Mission in 1847, and was for forty-five years the guiding spirit in its councils and the determining voice in its decisions. Two monuments in China today attest his scholarship and wisdom. The first is the Character-Colloquial Dictionary, prepared and completed by him, a work which has been of priceless service to the missionaries and the Chinese Christian Church. To him, too, belongs the credit of the Romanized Colloquial, which has enabled thousands to read who could never otherwise have had a first-hand knowledge of the Scriptures. His other and even greater contribution was to the native church in China. Dr. Talmage stoutly withstood every effort to impose denominational lines upon the Chinese Church. Maintaining that it should have an independent existence of its own, he fought valiantly for the principle that it should be self-governing and self-supporting, a principle now universally approved. Dr. Talmage lived to near the close of his century, and when he, the last of the pioneers, had withdrawn, there were in Amoy, connected with our mission alone, 1,400 converts, eleven organized churches, forty-seven preaching places, eleven ordained pastors wholly supported by their own churches, a theological seminary, two boarding schools for boys, five boarding schools for women and girls, and three hospitals. To these pioneers was given the glorious task of laying the solid foundation upon which other men in later years have reared the noble structure which we see today.

Arcot Mission, India, 1853

In 1847 the Reformed Church Board was asked by the Prudential Committee of the American Board "to consider the expediency

of undertaking a mission among the Tamil-speaking people of Southern India and in the neighborhood of the Madras Mission, to be composed entirely of missionaries from the Reformed Protestant Dutch Church." Dr. John Scudder had been touring the district adjacent to Madras since 1836. His eldest son, Henry Martyn, had been in India since 1844, and in Madras since 1846. The second son, William Waterbury, had gone out to the Jaffna Mission, Ceylon, in 1846. The third son, Joseph, was preparing to join his older brothers. The time seemed ripe for a denominational advance, and the Dutch Board resolved to establish a separate mission in India. In 1853 the three brothers and their father petitioned the Particular Synod of New York to allow them to organize as a classis, and the Arcot District having been chosen as the field of labor and the consent of the Synod obtained, the "American Arcot Mission" was founded in 1853, and the "Classis of Arcot" was regularly constituted the following year. Vellore, with Arcot (Rannipettai) as its outstation, Chittoor and Arni were selected as the original stations of the new mission. In 1856 two more Scudder brothers, Ezekiel Carman and Jared Waterbury, joined the mission; in 1860, Silas Downer Scudder, M. D., and in 1861, the seventh and youngest of the brothers, John Scudder, Jr., M.D.

In 1857 the Rev. Joseph Mayou had arrived, and in 1860 the Rev. Jacob Chamberlain. Palmaner, a station on the Telugu plateau, was opened in 1859, a fine bungalow built by an English engineer being purchased there for a nominal sum. In 1863 the Rev. Jacob Chamberlain removed to Madanapalle, in the Cuddapah district, and that station was added to the number. In 1861-2 the work at Arni had extended so far southward that it was thought advisable to open another station in that part of the Tamil field. Tindivanam, seventeen miles to the east and nearer the sea, was finally selected as the South Arcot headquarters station, and was occupied in 1875 by the Rev. John H. Wyckoff. Thus were successively established the principal stations of the mission.

The results of the first fifty years of labor in the Arcot Mission cannot be easily tabulated. At the end of the century the Gospel had been preached in nearly every village and hamlet in the Arcot and Cuddapah districts, and millions of Tamil and Telugu people had heard the Christian message. Seventy-four churches had been

organized, with 2,500 communicants, and a Christian community of 10,000 persons had come into existence. The contributions of the native Christians had amounted to $1,773, no small sum in a country where wages were only a few cents a day. One hundred and sixty schools, with 5,000 pupils, had been established. Thirteen native pastors and 500 native assistants were associated with the mission. The academic and theological departments of the Arcot Academy had become, respectively, the Elizabeth R. Voorhees College and the Arcot Theological Seminary. The movement in Southern India which was to result in the South India United Church, a union of Presbyterian, Congregational and Dutch Reformed ecclesiastical bodies, was well under way. Nor was the change in the attitude of the masses towards the Christian community less marked. Caste was relaxing many of its age-old customs. Hindus were discussing female education, widow remarriage and other needed reforms. Faith in Indian creeds, philosophies and customs was being shaken, and the Sun of Righteousness was visibly beginning to shine in India.

Separation From the American Board, 1857

Co-operation continued with the American Board with undiminished harmony until the year 1857. The contributions of the Dutch Churches were employed to support the work in China and India. The missionaries were members of the Reformed Church, and there was nothing in the conduct of the American or the Dutch Board to lead to a separation. It was, however, a fact that union with a board having so large a constituency and such extensive resources in men and money, tended to lessen the sense of responsibility in the Dutch Churches. These contributed, on the whole, all that was expended in support of the Dutch Missions. Nevertheless, deficiencies could be, and sometimes were, made up from the general funds. The Board of Foreign Missions, convinced that the time had come for independent action, recommended "that the General Synod conduct their foreign missions in an independent manner." Dr. Isaac Ferris, president of the Dutch Board, and Dr. Talbot W. Chambers, chairman of the Committee on Foreign Missions, earnestly advocated the change. A satisfactory agreement was reached between the two boards,

and they dissolved their partnership in 1857 with hearty expressions of mutual good-will.

The board was reorganized with twenty-four members, and was incorporated by the Legislature of New York State in 1860. The Hon. Theodore Frelinghuysen was chosen its first president, and Dr. Isaac Ferris its first corresponding secretary. The support of the Amoy and Arcot Missions was assumed, and a call was at once issued to "qualified young men" to offer themselves for missionary work under the reorganized board.

Japan Mission, 1859

In 1858 a treaty was signed with Japan by which missionaries were permitted to enter the country. Among the first to come in 1859 were two from the Reformed Church, the Rev. Samuel R. Brown, who settled in Yokohama, and the Rev. Guido F. Verbeck, who took up his residence in Nagasaki. The founders of the Japan Mission were the following: Rev. and Mrs. S. R. Brown, Yokohama (1859); Rev. and Mrs. G. F. Verbeck, Nagasaki (1859); Rev. and Mrs. James H. Ballagh, Yokohama (1861); Rev. and Mrs. Henry Stout, Nagasaki (1869), and Miss Mary E. Kidder, afterwards Mrs. E. Rothesay Miller, Yokohama (1869).

The name which stands out most prominently in the early history of the Japan Mission is that of Guido F. Verbeck. A Hollander by birth, a man of broad culture and liberal education, of sincere religious purpose, of marked ability and capacity for leadership in various fields, he left his stamp not only upon the Japan Mission of his own church, but upon the whole empire of Japan. For a period of ten years after his arrival in Nagasaki in 1859, he gave himself to the mastery of the Japanese language and to the intimate understanding of the genius of the Japanese people.

He taught in government schools; he assisted in the organization of the Imperial University in Tokyo; he became the trusted friend and adviser of men high in the councils of the empire; he was an instructor in the Theological Seminary of the mission; he was on the committees which revised the Old and New Testaments; he was a preacher and lecturer; his service to Japan extended over a period of nearly forty years, and the details of his con-

tributions to the development of the Japanese Empire will probably never be fully known.

To the missionaries of the Dutch Church belongs the honor of baptizing the first Protestant converts in Japan. The first person baptized in the north was a teacher of Dr. Brown and Dr. Ballagh, baptized in his sick bed, a month before his death, by Dr. Ballagh, in 1864. The story of the first converts in South Japan is deeply interesting. When the American ships visited Nagasaki in 1854, there was found in the water in Nagasaki Bay a copy of the New Testament in English. This fell into the hands of Wakasa Murata, one of the ministers of state and the governor of a well-known principality. He obtained a translation of it, and for a period of several years corresponded with Dr. Verbeck about its doctrine and meaning. A meeting between them was finally arranged, and on May 20, 1866, Dr. Verbeck baptized Wakasa and his brother, the first Protestant converts in South Japan. Dr. Verbeck refers to this period in his "History of Protestant Missions in Japan," as "the period of preparation and promise," and as, "with the exception of one joyful day of harvest near its close, a time of learning and sowing."

That "joyful day of harvest" was March 10, 1872, when, as the fruit of a series of prayer meetings held in Yokohama, a church was organized by Dr. Ballagh, and nine Japanese students were baptized. They chose the name, "The Church of Christ in Japan," and this, known as the Kaigan Church, has exerted ever since a strong spiritual influence. Its building, the first to be erected in Japan, was dedicated July 10, 1875.

It is impossible in a sketch of this brief character to give a full account of the institutions which have grown up during the years. Ferris Seminary was established in Yokohama by Mrs. Miller in 1870-75. Sturges Seminary had developed into a permanent institution in Nagasaki by 1887. The Meiji Gakuin, a union school for boys and young men, carried on in both its academic and theological departments by the Reformed and Presbyterian Churches, was firmly established in Tokyo in 1886. Steele Academy was founded in Nagasaki in 1887.

It is becoming more and more the experience in foreign missionary work that in union there is the largest measure of effective service. This has been peculiarly true in Japan. From

the earliest times it was desired that the missions working in Japan, of whatever denominations, should labor together for the establishment of a church which should be purely Japanese, having no organic connection with any church in any foreign land. The missions of the Presbyterian and Reformed Churches have worked steadily for this principle in Japan, and the churches under their care have taken the name, "The United Church of Christ in Japan." The success of the union has been assured from the beginning, as is shown by the rapid growth of the church. It should be said, in closing, that in the beginning, and since 1917, the Japan Mission has been one organization. There was, however, before 1917, a period of about thirty years in which it was divided into the North and South Japan Missions.

Woman's Board of Foreign Missions, 1875

It was on January 21, 1875, that the Woman's Board of Foreign Missions was organized. The constitution declared that the object of the association "shall be to aid the Board of Foreign Missions of the Reformed Church in America by promoting its work among the women and children of heathen lands." In the beginning the activities of the new board were directed chiefly to the raising of funds to support the already existing work. Little attention was paid, at the outset, to enlarging the work on the field. Mrs. Jonathan Sturges, the honored first president of the board, besought the women not to "despise the day of small things." In the first year of the board one auxiliary agreed to support a girl in Ferris Seminary at $60 a year. In the autumn of that year the Woman's Board appropriated $100 each towards the salaries of Miss Talmage and Miss Van Doren of the Amoy Mission, and $28 each for the education of two girls in the Chittoor Seminary, India. When in the autumn of the year 1875 the Woman's Board received its first application from a missionary candidate, her services had to be declined because the cash balance in the treasury was only $140.70. The receipts of the board from all sources in 1875 were $2,891.15. That seems a far cry from today, when the treasurer's statement for the year 1927 shows receipts amounting to $271,547.17.

The twenty-fifth anniversary of the Woman's Board was celebrated on January 21, 1900. At that time the 19 auxiliaries of

1875 had become 555. In the 25 years, $447,000 had been given into the treasury. In 1875 there had been three boarding-schools and two day-schools. In 1900 there were nine boarding-schools, two women's schools, ten day schools, eighteen Hindu Girls' schools and all the evangelistic work of twenty-four women missionaries. Thirteen buildings had been erected, including residences, boarding schools, chapels and homes. The board was about to enter upon a large field of usefulness in the Mary Taber Schell Hospital in India. Christ had been preached to thousands in China, India and Japan. Doors had been opened in the deserts of Arabia. The Board of Foreign Missions had cause to thank God for the aid which the Woman's Board was giving it unstintedly, and with ever-increasing vision and power.

Other Opportunities

Many opportunities for extending the fields of its usefulness came to the Board of Foreign Missions in the course of the years. In 1858 the Rev. Andrew Murray applied to the board to send out missionaries to aid the Netherlands in their mission to South Africa. Two years later the Rev. Daniel Lindsey, a missionary of the American Board to the Zulus, in Africa, preferred a similar request. In neither case could the board give a favorable response. In 1864 there occurred a remarkable "outburst of zeal for missionary labor on a grand scale" in the Classis of Holland, Michigan, and in Wisconsin. A plan was formed for building and equipping a ship that was to transport missionaries to and from their fields. The keel of the projected ship was actually laid, in the midst of great enthusiasm on the part of the churches. But the ship was never built, and nothing material can be said to have resulted. But there can be no doubt that the wave of spiritual exaltation had an influence which is felt to this day in our western churches.

The Board of Foreign Missions had an intimate connection with the Japanese students who began to come to this country in 1866. Those who first came brought letters of introduction from Dr. Verbeck, who stated that they were of "good family, and worthy of attention." This was the beginning of a movement on the part of Japanese students to come to America for their education. In the course of a few years more than five hundred

Japanese young men had entered schools in the United States, at least two hundred of whom had been assisted by the board.

In 1870 application was made to the board to take up work in Mexico, which had to be declined. In the same year a plan for the co-operation of Foreign Mission Boards with the government in work among the Indians was submitted, and for a while adopted, the boards to advise the government agents and to superintend their work as far as possible. This also was found to be impracticable.

In 1884 the Rev. Horace G. Underwood, a graduate of the New Brunswick Theological Seminary and a member of the Reformed Church, applied to be sent by the board as a missionary to Korea. The opening of the "Hermit Kingdom" to foreigners was arousing in all the churches a desire to attempt the evangelization of its people. It was not, however, thought possible to attempt a new mission, and the board reluctantly closed the door of this new opportunity. Mr. Underwood was recommended to the Presbyterian Board, under which he gave many years of distinguished service in Korea.

A second application was made to the board in 1891 to establish a mission of the Reformed Church in Korea, but the claims of the already existing missions were so great and their needs were so inadequately supplied that the board regretfully declined to assume this new responsibility.

Arabian Mission, 1889

Among the students in the New Brunswick Seminary in 1888-9 were James Cantine of the senior class and Samuel M. Zwemer of the middle class. They had decided to go as foreign missionaries, and were deeply interested in discussing their prospective fields. Their first meeting for such discussion was held in October, 1888, and their topic was "What constitutes a call to the foreign field?" Later they consulted their Hebrew and Arabic Professor, the Rev. John G. Lansing, D.D., who from that time became associated with their plans. They felt themselves called to pioneer work in some portion of the Mohammedan world, and they made formal application to the Board of Foreign Missions in 1889 to be sent out to Arabia. A plan was submitted to the board by which subscriptions of from five to two hundred dollars

by individuals, churches or other organizations should meet the expenses of the proposed mission. These pledges were to be payable for a term of five years, at the end of which time it was hoped that the Foreign Board would be able to undertake the support of the mission. The board, however, was heavily in debt, and felt that it could not assume the responsibility for the new and hazardous venture. But Dr. Lansing and his zealous young colleagues felt that the call which they had heard must be obeyed, and after much thought and prayer the Arabian Mission was founded, its motto being, "Oh, that Ishmael might live before Thee!"

Arabia and the adjacent coast of Africa were determined upon as the field. A committee of advice composed of four contributors was to advance in this country the interests of the mission, which was, necessarily, to be undenominational. The mission was incorporated under the laws of New Jersey, and on October 1, 1889, James Cantine was ordained by the Classis of Kingston, and sailed for Arabia in that same month. Samuel Zwemer was ordained by the Classis of Iowa at Orange City, and sailed to join Mr. Cantine in 1890. After making extensive tours of investigation, these two pioneer missionaries decided upon Basrah, in the Persian Gulf, as their first mission station. In December, 1892, the Rev. Peter Zwemer joined them, and in the following year Bahrein was occupied. In the year 1894 the mission was transferred to the care of the Board of Foreign Missions, Dr. H. R. L. Worrall added to the strength of the mission in 1895, and Mr. F. J. Barny in 1897. Rev. George E. Stone and Dr. Sharon J. Thoms reinforced its ranks in 1898, Rev. H. J. Wiersum in 1899, and Rev. J. E. Moerdyke in 1900.

The Mission suffered a great loss in the death of Peter Zwemer in 1898, in 1899 in that of Rev. George E. Stone and in 1901 in that of Rev. H. J. Wiersum. There were, however, many encouragements. The new century brought new recruits. Mr. Wiersum's place was filled by Rev. John Van Ess. Mrs. Zwemer had been doing a successful work for Mohammedan women since 1896. The Mason Memorial Hospital was going up in Bahrein, Muscat had been opened in 1894. Every department of the work had advanced and although two more missionaries, Mrs. Marian Wells Thoms, M. D., and Mrs. Jessie Vail Bennett, were to lay down their lives for Arabia before the new century had gone

far into its first decade, the faith of the founders of the Mission had been fully justified by the results.

A sketch covering only the initial periods of foreign missionary work is, necessarily, limited in scope. Much of interest and importance must be omitted. But no history of the Reformed Church's activities in Eastern lands, however brief, should fail to speak of the services rendered through many years to the cause of foreign missions by the Board's Secretaries, Dr. Isaac Ferris, Dr. John M. Ferris and Dr. Henry N. Cobb, to whose devotion, wisdom and ability the Church owes a larger debt than can be easily computed. Nor should mention fail to be made of the fresh zeal and enthusiasm brought to the cause, in later years, by the growing Western branch of the Church, from which many of the most devoted and effective missionaries have increasingly been drawn.

Through the united efforts of men at home and abroad, had been firmly established by the beginning of the new century, the four missions of the Reformed Church in the four greatest missionary fields of the world—China, India, Japan and Arabia, the Cradle of Islam.

The Dutch Church, true to its conservative character, has concentrated its strength upon these four fields. But true, also, to the vision of its founders, it has never lost sight of its great objectives. Intensive rather than extensive in all its operations, it and its missionaries have given themselves to steady, persistent labors in the tilling of these fields. The pioneers in each have been distinguished for a scholarship which has been of priceless value to the Native Church; for a far-seeing wisdom in determining policies that has been of inestimable service to their successors; for a sympathetic understanding of the Oriental mind that has opened the way to the Oriental heart to all succeeding missionaries; for a devotion to their high calling so profound, so self-less, that we of the present day can hardly follow in their train.

The graves of many of these pioneers are in the Orient. But we see today not their dead tombs. We see their living monument, their Church of Christ in Asia, with its ten thousand communicants and its forty thousand adherents; its more than three hundred schools with twenty thousand scholars receiving Christian

instruction in them; its one hundred and fifty ordained native ministers and theological students preparing for the Christian ministry; its more than one thousand native Christian assistants; its hospitals and dispensaries in which hundreds of thousands of suffering human beings are hearing of the great Healer. We note that the native contributions towards the support of this Church last year were more than $30,000. We see the Reformed Church's two hundred missionaries not only working patiently, steadily in their own fields, but taking a leading part in the formation and promotion of interdenominational co-operation in mission work in the Church of Christ in China, in the South India United Church in India, in the Church of Christ in Japan, in the Mesopotamian Mission in Arabia, with their more than three hundred thousand Christian communicants.

Surely the Church which has stood firmly for three hundred years on the solid foundations laid by its own pioneers in the home land will never suffer this Monument to its missionary pioneers in the Far East to become only a Monument to the Past.

INDEX

Abeel, David, 494, 496 seq.
Academies, Early, 239.
Acquackanonk (Passaic), 174, 190 seq.
Addisville, 108.
Albany, 13 seq.
Alton, 483, 486.
American Board of Commissioners, 493, 496 seq., 502.
Amoy, 499.
Amsterdam, Classis of, 30, 39, 40, 62, 81, 101, 108, 146, 184, 194, 195, 219, 230, 237, 239, 289, 293, 312, 366, 374, 375, 378, 380, 381, 385, 394, 422, 489, 490.
Amsterdam, Consistory of, 8, 374.
Ancram, 301.
Andros, Governor, 83, 100, 139.
Anne, Queen, 356.
Antonides, Vincentius, 40, 55, 56, 59, 89, 143, 261, 308.
Arabia, 507 seq.
Arcot, 500 seq.
Arondeus, Johannes, 40, 48, 61.

Backerus, Johannes Cornelisz, 376, 378, 393.
Ballagh, James H., and Mrs., 503, 504.
Barclay, Thomas, 27.
Barendregt, Jan, 468.
Basset, John, 47, 253.
Bayard, Nicholas, 357.
Bedminster, 222.
Beekman, Col. Henry et. al., 142, 143, 319.
Beekman, Henry, Jr., 320.
Belleville (Second River), 193 seq., 199, 200.
Bellomont, Governor, 25, 26, 286, 385, 387.
Bensalem, 103, 105.
Bergen, 84, 91, 92, 174 seq., 191.
Berkenmeyer, William, 279.
Bertholf, Guliam, 70, 89, 125, 175 seq., 185, 187, 192, 193, 199, 203, 213, 228, 262.
Beukendaal (Beach Dale), 274.
Beyer, A. F., 436.
Beys, Henricus, 70, 142 seq.
Billiou, Pierre, 81.
Bla(e)uw, Cornelius, 180, 203, 204, 206, 315.
Blo(e)m, Herman(n)us, 135, 136, 289, 344.
Board of Domestic Missions, 409, 410, 484.
Board of Foreign Missions, 498, 502.
Boelen, Herman L., 61.
Bogardus, Everardus, 376, 393.
Bogart, John, 241, 242.
Bolks, Seine, 484, 485.
Bonrepos de, David, 86, 87.
Bork, Christian, 406.
Borneo, 498, 499.
Bronx, Jonas, 129.
Brooklyn (Breuckelen), 35 seq., 43.
Brown, Daniel Isaac, 200.
Brown, Samuel R. and Mrs., 503, 504.
Bucks County, 103 seq.
Burnet, Governor, 299.
Bushwick, 44 seq.

Camp, Phineas, 352.
Canada, 405 seq., 415.
Cannon, James S., 254.
Catskill, 325 seq., 332.
Catskill Country, 325 seq.
Caughnawagha (Fonda), 280.
Central College, 439, 477.
Chalker, Isaac, 158.
Chamberlain, Jacob, 501.
Chambers, Thomas, 135, 138, 140.
Charters, 28, 134, 231, 258.
China, 497, 499.
Christian Intelligencer, The, 408.
Christiansen, Hen(d)rich, 13, 420.
Churchville, 104.
Clarkstown, 186.
Claverack, 284, 285, 296 seq., 303.
Clove, The, 350, 351.
Cock, Gerhard Daniel, 161, 299, 301, 303, 304.
Coens, Henricus, 194, 195, 197, 199, 203.
Coetus and Conferentie, 30, 31, 32, 40, 59, 60, 61, 146, 160 seq. 166, 167, 179 seq., 186, 187, 195, 196, 198, 202, 205, 209, 218, 221, 230, 236, 240, 298, 313, 314, 315, 316, 366.
Coetus, German, 107 seq.
College, University, 31, 335.
College of New Jersey (Princeton), 237, 243.
Columbia County, 283 seq.
Comforter of the Sick, 9, 14, 287, 296.
Condict, Azubah C., 499.
Condict, Ira, 233, 244, 249.
Conewago, 411 seq.
Cornbury, Lord, 39, 76, 141 seq., 261, 292.
Cornelison (Cornelius), John, 176, 184, 404.
Cortlandt, Manor of, 125, 126.
Cortlandtown, 125.
Covenant, General Synod and Queen's College, 249, 251.
Coxsackie (Kockshackie), 325 seq., 332 seq.
Croes, John, 244.
Curtenius, Antonius, 182, 187, 201, 237.

Daillie, Pierre, 85, 86, 156, 177, 344.
Delaware, 80, 83, 84, 97 seq., 343.
Dellius (Dell), God(t)friedus, 22 seq., 191, 292, 382 seq.
Demarest, Cornelius T., 183, 185.
Demarest, David, 76, 81, 177.
Demarest, James David, 340.
Demarest, John, 352.
Deputati ad Res Exteras, 375.
Deputati Synodi, 404.
De Ronde, Lambertus, 130, 331, 341, 400.
De Wint, Peter, 91, 175.
De Witt, John, 254.
Dirksen, Diricus, 431, 432.
Doll, George J. L., 148, 340.
Domestic Missions, 403 seq.
Dongan, Governor, 284.

INDEX

Doremus, Mrs. Thomas C., 497.
Dorfs (Schoharie Country), 357 seq.
Dorp (Schenectady), 271 seq.
Dorsius, Peter Henry, 106, 146.
Doty, Elihu, 494, 499.
Drisius, Samuel, 81, 82, 288, 289, 343, 380.
Du Bois, Gualtherus, 130, 143, 179, 182, 194, 266, 310.
Du Bois, Jonathan, 107 seq.
Du Bois, Louis, 156.
Duip Huis (Doop Huys), 145, 329.
Duryee, John, 405, 406.
Dutch Church, 258, 259, 298.
Dutch Language, 30, 41, 46, 47, 49, 61, 76, 91, 110, 157, 231, 233, 263, 292, 316, 326, 327, 340, 453, 454.

East Camp, 300, 336, 356, 422.
Eastfrisian, 429 seq.
East India Company, 277, 489, 490.
Ehle (Oehl), John J., 279, 357, 360, 365.
Elting, Cornelius C., 352, 353, 407.
English Conquest, 21, 38, 45, 53, 87, 119, 137, 138, 190, 375, 381, 395.
English Neighborhood (Ridgefield), 174, 183 seq.
Ennis, Jacob, 494, 499.
Episcopal Church, 87, 141 seq., 258, 382, 398, 422.
Errickson (Erickzon), Reinhardt, 179, 182, 187, 201, 361, 365, 366.

Fairfield (Horseneck, Gansegat), 202, 203.
Fairview, Illinois, 410.
Ferris, Isaac, 235.
Fisher, Hendrick, 231, 238.
Fishkill, 29, 307 seq.
Flatbush (Midwout), 35 seq., 42, 82, 248.
Flatlands (New Amersfort), 35 seq., 42.
Fletcher, Governor, 24, 25, 133, 384.
Foering, Christian F., 225.
Fonda, Jesse, 234.
Fordham, Manor of, 126, 129 seq.
Foreign Lands, 489 seq.
Foresinger, vid. Voorleser
Fort Herkimer, 279, 280.
Fort Nassau, 14.
Fort Orange, 14, 80, 277, 278, 290.
Forts, Upper, Middle, Lower, 363.
France and England, 23 seq., 140, 276.
Franklin, Governor, 238, 239.
Franklin Park (Six Mile Run), 104, 213 seq., 221, 222, 229, 230.
Freehold (Marlboro, Bradevelt), 260 seq.
Freeman, Bernardus, 27, 39, 48, 55, 56, 59, 89, 261, 386 seq.
French Church, 84 seq., 156, 157, 176, 177.
French and Indian War, 30, 31, 145, 273.
French, Philip, 231, 241.
Fresh Kills, 88, 90.
Freyenmoet (Fryenmuth), Johannes Casparus, 146, 153, 158, 294 seq., 298, 300, 302, 304, 312, 314, 315, 346 seq.
Froeligh, P. D., 406.
Froeligh, Solomon, 62, 181, 248, 280.
Frelinghuysen, Family, 29, 219, 220.
Frelinghuysen, Ferdinandus, 153, 294.
Frelinghuysen, Frederick, 240, 241.
Frelinghuysen, Jacobus, 153.
Frelinghuysen, John, 59, 175, 219, 236, 238, 246.
Frelinghuysen, Theodorus (Theodore), 29 seq., 159, 236, 237, 246, 366.
Frelinghuysen, T. J., 29, 90, 146, 214 seq., 229, 230, 236, 246, 330, 423.

Gallatin, 301.
Gebhard, John Gabriel, 297, 299, 302, 304, 367, 425.
General Meeting, 110, 147.
Genesee, The, 412.
George III., 239.
Germans, 171, 279, 286, 300 seq., 319, 327, 336, 355 seq., 419 seq.
German Evangelical Mission, N. Y., 427.
Germantown (East Camp), 300, 301.
German Valley, 430 seq.
Ghent, 303.
Goetschius, John Henry, 59, 60, 106, 159, 160, 180, 182, 238, 239, 315, 424.
Goetschius, Johannes Mauritius, 159, 162 seq., 169, 315, 366.
Goetschius, Stephen, 162, 170.
Gosman, John, 149.
Gracherie, Stephen, 142.
Grasmere, (Grasmeer), William, 20, 98.
Gravesend, 44 seq., 47 seq., 77.
Gray, Andrew, 404.
Gros, John D., 281, 367, 425.
Guldin, John C., 427, 428.

Hackensack, 84, 85, 177 seq.
Hackensack Valley, 173 seq.
Haeghoort (Haughoort), Gerardus, 200, 265, 268, 366.
Hager (Haeger), John Frederick, 319, 337, 357, 360, 365, 389.
Hardenbergh, Jacobus Rutsen, 221 seq., 232, 240, 242, 314, 403, 411.
Harlem, 65 seq., 126, 192.
Harpending, Johann, 421.
Hegeman, Joseph, 51.
Heidelberg Catechism, 38, 68, 135, 176, 295, 309. 422.
Hepburn, Rev. Mr., 141, 185.
Herkimer, 279.
High Dutch, 355 seq.
Hillsborough (Millstone), 221, 222, 225, 241.
Hillsdale (Krum), 302, 303.
Holland, Michigan, 441 seq., 445.
Holland, Synod of, 31, 374.
Holy Days, 46, 164, 265, 309.
Hope College, 453 seq., 477, 478.
Hopewell, 314 seq.
House Homilies (Huyspostille, Postilla, Postile, Apostile, Apostles), 15, 16, 38, 99, 135, 288.
Hudson, Hendrick (Henry), 13, 35.
Huguenots, 10, 14, 45, 47, 67, 76, 79 seq., 87, 101, 131, 155 seq., 176, 177, 343.
Hunter, Governor 286, 319, 337, 356.
Huntersfield, 326, 360.
Hurley, 139, 153.
Huyghen (Huyck), Jan, 9, 420.

Illinois, 410.
Immigration 1847, Cause of, 442, seq., 461 seq.
India, 500 seq.
Indians, 10, 14, 19, 23 seq., 54, 65, 81, 119, 126, 133, 136 seq., 189, 190, 271 seq., 274, 278, 279, 284, 344, 345, 359, 371 seq., 411, 490, 491, 507.
Inquiry, Society of, 493, 494.
Iowa, 461 seq.
Irving, Washington, 128.

INDEX

Jackson, William, 92, 93, 175, 176.
Jamaica, 53 seq., 56.
James, Thomas, 381.
Japan, 503 seq.
Jesuits, 19, 24, 25, 273, 378, 382 seq.
Jogues, Father, 19, 25.
Joosten, Jacob, 421.

Katsbaan, 338.
Katskill, 325 seq., 332.
Kellogg, J. R., 446.
Kentucky, 404, 411 seq.
Kern, John Michael, 171.
Kidder, Mary E., 503.
Kieft, Governor, 48, 376.
Kinderhook, 27, 284, 285, 290 seq.
King's College, 237.
Kings County, 35 seq., 261.
Kingston (Esopus), 26, 83, 133 seq., 185, 277, 285, 307, 318, 319, 343.
Kip, Leonard W., 500.
Kirby, Thomas, 93.
Kocherthal (von), Joshua, 319, 336 seq., 356.
Krol (Crol), Bastiaen Jans, 9, 14, 277.
Kuypers, Warmoldus, 180, 181.
Kyle, Thomas, 415.

Labagh, Peter, 331, 404, 413, 414.
Laborei, Jacques, 389.
La Montagne, Jan, Jr., 66, 69, 70.
La Montagnie, William, 139.
Lansing, John G., 507, 508.
Lansing, Nicholas, 301.
Leeds, 332.
Leisler, Jacob, 22, 23, 38, 273, 384.
Leydt, John, 221, 230, 239, 240, 411.
Leydt, Matthew, 109, 110, 200, 240.
Lindsay, Benjamin, 244.
Linlithgo, 299, 300.
Livingston, Family, 300, 302, 321.
Livingston, John H., 32, 180, 240, 246 seq., 249, 254, 255, 301, 315, 492, 493, 496.
Livingston Manor, 284, 286, 302.
Livingston Manor, (Church), 299.
Livingston, Robert, 27, 284, 286, 293, 298, 299, 318, 356, 387.
Long Island, 35 seq., 211, 260.
Lovelace, Governor, 381.
Low Dutch, 355 seq.
Lowe, Peter, 38, 41.
Ludlow, John, 235, 254.
Lupardus, Wilhelmus, 38, 48, 55, 175, 261.
Lutherans, 319, 337, 338, 342, 356 seq., 360.
Luyster, Peter Cornelissen, 52.
Lydekker, Garret, 184.
Lydius, Johannes, 26, 27, 279, 292, 386, 387.

Mabon, John S., 251, 252, 254.
Magazine of the R. D. C., 408.
Mancius, George William, 145 seq., 170, 171, 182, 187, 201, 319, 320, 331, 340, 344, 346, 424.
Manhattan, vid. separate volume.
Marbletown, 139, 153, 154.
Marinus, David, 196, 197, 203, 204, 206, 238.
Massacre, Kingston 137, Schenectady 272, 273, 386, Schoharie 364.
May, Cornelius Jacobsen, 13.
Mayou, Joseph, 501.
McDowell, Robert, 405 seq., 415.
Meeker, Stephen H., 47.
Megapolensis, Johannes, 17 seq., 36, 99, 139, 174, 278, 288 seq., 378 seq., 393, 490, 491.
Megapolensis, Samuel, 174, 380.
Mercer County, Kentucky, 404, 413, 414.
Meyer, Herman(n)us, 147, 148, 169, 203, 205, 206, 247, 403, 425.
Meynema (Meenema, Meinema), Benjamin, 159, 313, 314.
Michaelius, Jonas, 1 seq., 289, 372, 377, 378.
Michigan, 410, 441 seq.
Middleburg, 357 seq.
Middletown, 259 seq., 264.
Midwout (Flatbush), 35 seq.
Milledoler, Philip, 252, 425.
Millstone (Sourland, Harlingen), 221, 222.
Minisink, 344, 350, 353.
Minisink Valley, 343 seq.
Minuit, Governor, 376, 420.
Missionary Society of the R. D. C., 407.
Moffat, John, 171.
Mohawk Valley, 269 seq., 276 seq., 356, 359, 422.
Monmouth County, 257 seq.
Montgomerie, Governor, 308.
Montgomery, 170, 171 .
Montville (Boonton), 205, 206.
Morgan, Joseph, 262.
Moulinars, J. J., 158.
Mu(t)zelius, Frederick, 171, 185, 186.

Napanoch, 153.
Navasink (Neversink), 260 seq.
Near West, 404 seq.
Neau, Elias, 397, 398.
Negroes, 391 seq.
Neshaminy, 103, 104, 107, 109.
Neshanic (New Shannack), 222.
Nevius, Elbert, 494, 499.
New Amersfort (Flatlands), 35 seq.
New Amsterdam, 9, 66, 277, vid. separate volume.
New Amstel (New Castle), 83, 98.
New Brunswick, 213 seq., 226 seq.
New Brunswick Theological Seminary, vid. Theological Seminary.
New Groningen, 448.
New Hackensack, 314 seq.
New Hurley, 166 seq.
New Netherland, 9 seq.
New Netherland, The, 14, 80, 283.
New Paltz, 85, 146, 155 seq., 307, 344.
Newtown, 53 seq.
New Utrecht, 37, 38, 44.
New York City, 9, 130, 157, vid. separate volume.
New York Missionary Society, 492.
Northampton (Addisville, Richboro), 108, 109.
North Branch (Readington), 213 seq., 221, 222, 229, 230, 241.
Northern Missionary Society, 493.
Northwestern Academy, 486 seq.
Nucella, John Peter, 26, 141.

Oggel, Pieter J., 477.
Old Mud Meeting House, 414.
Orange City, 483 seq.
Ordinations, Early American, 59, 83, 100, 101, 103, 104, 107, 108, 146, 157, 166, 195, 196, 197, 202, 221, 224, 230, 232, 266, 272, 293, 314, 315, 330, 366, 424.

Ordinations, Americans in Holland, 92, 153, 154, 175, 178, 192, 219, 222, 289, 294, 330, 346.
Ostrander, Henry, 331, 335, 341.
Ostrander, S., 404.
Oyster Bay (Brookville), 53 seq., 58.

Palatines 279, 286, 300, 319, 336, 337, 340, 355 seq., 421 seq.
Paramus, 174, 187 seq., 201, 202.
Passaic Valley, 189 seq.
Patroon, 15, 270, 283.
Peelen, Brant, 15, 16.
Pella, 461 seq., 472 seq., 481.
Pennsylvania, 103 seq., 343, 356, 359.
Persen, John, 339.
Philipse (Flypsen), Frederick, 113 seq., 117, 118, 126.
Philipseburgh, Manor of, 118, 119, 121.
Pietersen, Evert, 99.
Plan of Union, 171.
Planck, Jacob Albertsz, 16.
Pleasant Prairie, 436 seq.
Pleasant Prairie Academy, 437, 438.
Pohlman, William J., 499.
Polhemus, Henry, 185, 289.
Polhemus, Johannes Theodorus, 36, 37, 42, 45, 98.
Pompton, 196, 197.
Pompton Plains, 203, 204.
Ponds, 193 seq., 201, 202.
Port Jervis (Meckheckemeck), 344 seq., 350.
Port Richmond, 89.
Poughkeepsie, 29, 307 seq.
Praying Indians, 384, 387, 388.
Puritans (Congregational, Presbyterian), 53, 131.

Queen's College, 32, 186, 197, 219, 221, 222, 238 seq., 244, 245, 250.
Queens County 51 seq.

Ramapo (Mahwah), 202.
Rapalje, Daniel, 500.
Raritan (Somerville), 179, 209 seq., 212, 221, 222, 229, 230.
Raritan Valley, 209 seq.
Reformed Church in America, 259.
Rensselaerwyck, 15 seq., 21, 290, 325.
Rensselaerwyck, Manor of, Upper, Lower, 284.
Revolutionary War, 32, 33, 62, 77, 92, 127, 132, 148, 149, 180, 186, 198, 200, 202, 205, 207, 210, 225, 231, 241, 275, 276, 279, 329, 335, 341, 350, 358, 363.
Rhinebeck 285, 307, 318, seq.
Richboro, 108.
Richmond, 88, 89, 93.
Ritzema, Johannes, 126, 130, 237.
Rochester (Accord), 153, 346, 347.
Romeyn, James V. C., 181, 183.
Romeyn, Theodoric (Dirck), 154, 169, 180, 248, 275, 276, 403.
Romeyn, Theodorus Frelinghuysen, 219, 224.
Romeyn, Thomas, 60, 61, 350.
Roosevelt, Theodore, 116, 117.
Rosenkrantz (Rosen Krantz), Abram, 366, 425.
Rubel, Johannes Casparus, 40, 46.
Rutgers College, 252, vid, Queen's College.
Rutgers, Henry, 252.
Rysdyck, Isaac, 160, 316, 317.

Saddle River, 202.
Salt River, Kentucky, 404, 413, 414.
Sand Hill, 281.
Saratoga, 403.
Selyns, Henricus (Henry), 37, 45, 75, 130, 174, 191, 380, 394, 395.
Schaats, Gideon, 20, 21, 139, 174, 278, 289, 291, 380.
Schagticoke, 304.
Schenck, William, 109.
Schenectady, 26, 84, 269 seq.
Schlatter, Michael, 107.
Schneyder, George W. S., 365, 367.
Schodack (Muitzeskill), 304.
Schoharie (Huntersfield), 279, 300, 319, 359 seq.
Schoharie Country, 355 seq., 422.
Scholte, Dirk, 465 seq.
Schoonmaker, Henricus, 198, 200, 315, 316, 403.
Schoonmaker, Martinus, 38, 41, 49, 62, 77, 78.
Schraalenburgh, 174, 181 seq.
Schuneman, Johannes, 328, 330, 331, 332, 334, 340, 341.
Schureman, Jacobus, 230.
Schureman, John, 234, 250, 253.
Schuyler, A(a)rent, 199, 203.
Schuyler, John (Johannes), 180, 199, 200, 365, 367.
Schuyler, Peter, 22, 24, 25, 27, 284.
Schuyler, Philip, 33.
Scudder, Family, 495, 496, 501.
Scudder, John, 493 seq., 498.
Shawangunk, 159, 160, 162 seq.
Sickles, Jacob, 335, 405, 406.
Silver Creek, Illinois, 432, 433, 434.
Sioux Center, 483, 485, 486.
Sioux County, 481 seq.
Slavery, 28, 391 seq.
Sleepy Hollow, Tarrytown, 113 seq., 121, 122, 123, 124.
Smith, Samuel, 405.
Smithfield, 344, 349, 350.
Southampton, 108, 109.
South India United Church, 502.
Spinner, John P., 425.
St. Johnsville, 279.
St. Thomas, 418.
Staats, Abraham, 285, 290.
Staten Island, 79 seq.
Steele, William H., 499.
Steenwyck, Cornelius, 130, 392.
Steinhausen, Engelbert, 421.
Stone Arabia, 279.
Stout, Henry and Mrs., 503.
Stryker, Isaac P., 499.
Stryker, Peter, 93, 405.
Stuyvesant, Peter, 45, 66, 68, 70, 81, 98, 99, 133, 135 136 143 278, 376, 393.
Success (North Hempstead), 53 seq., 57.
Susquehanna, The, 404, 412.
Swedes, 97, 98, 102.

Taghkanic (West Copake), 302.
Talmage, John Van Nest, 500.
Tappan, 174, 185 seq.
Tarrytown, 113 seq., 120.
Taylor, John, 241, 242.
Ten Eyck, Conrad, 406.
Tennent Church, 263.
Tesschenmaeker, Peter, 83, 84, 100, 139, 178, 191, 272, 273, 278, 386.

Theological Seminary, 219, 245, 246, 252, seq., 493.
Theology, Professor of, 247, 248.
Thompson, Frederick B., 499.
Three Mile Run, 213, 214, 215, 229.
Tioga, 404.
Title, Denomination, 258, 259.
Totowa (Paterson), 197, 206, 207.
True Dutch Reformed Church, 181, 280.

Union College, 274, 275.
Union, East and West, 441, 457, 458, 469.
United Church of Christ in Japan, 505.
United Missionary Society, 494, 496.
United New Netherland Co., 13.

Van Basten, Johannes Vermanus, 59.
Van Bergen, Garret and Martin, 327, 328, 329, 333.
Van Bergh, Dinah 220 223, 224, 238.
Van Bremen, Jan Jansen, 325.
Van Bunschooten, Elias, 251, 351.
Van Buren. Martin, 116.
Van Cortlandt, Catherina, 118, 126.
Van Curler (Corlear), Arendt, 270 seq., 278, 378.
Van de(n) Bo(e)sch, Laurentius, 85, 140.
Vander Las, Jan, 431, 432.
Vander Linde, Benjamin, 202.
Vander Sluys, Andries, 135.
Vander Waa, H. J., 481, 482.
Van Doren, W. T., 499.
Van Driessen, John (Johannes), 28, 145, 157, 158, 188, 195, 196, 201, 203, 204, 206, 293, 298, 300, 308.
Van Driessen, Peter (Petrus), 27 seq., 291, 292, 294, 296, 299, 300, 327 seq., 333, 360, 388, 389.
Van Gaasbeek, Laurentius, 139.
Van Harlingen, John M., 222, 232, 240, 411.
Van Harlingen, John M. (2), 222, 247, 253.
Van Nest, R(e)ynier, 62, 154, 166, 171, 367.
Nieuwenhuysen Van, William, 74.
Van Nist, Jacobus, 314.
Van Pelt, Peter J., 93.
Van Raalte, Albertus Christianus, 442, 444, 466, 470, 477.
Van Rensselaer, Family, 297.
Van Rensselaer, Kiliaen, 15 seq., 21, 269 seq., 278, 284, 288, 378.
Van Rensselaer, Manor, 284, 303, 319.
Van Rensselaer, Nicholas, 21, 139, 284.
Van Santvoord, Cornelius, 90, 91, 105, 199.
Van Schie, Cornelius, 29, 294, 310, 312, 333.
Van Sinderen, Ulpianus, 40, 41, 49.
Van Twiller, Governor, 376.
Van Vlecq(k), Paul, 103 seq., 213, 292, 299.
Van Voorhis, Stephen, 126.
Van Zu(u)ren, Casparus, 37, 38, 82, 174.
Varick, (Farich), Rudolphus, 38, 48, 102, 175, 178, 191.
Vas, Peter (Petrus), 89, 144, 307, 308, 320, 340, 344.
Vedder, Herman, 302.
Verbeck, Guido F., 503, 504.
Verbryck, Samuel, 186, 238, 239.
Voorleser (Voorlezer), 15, 16, 36, 68, 70, 88, 99, 125, 135, 139, 192, 196, 287, 291, 292, 294 seq., 299, 308.
Vriesland, 448.
Vroman, Adam, 359.
Vromansland (Fulton), 355 seq., 361.
Vrooman, Barent, 159, 162, 171, 276, 366.

Wagner, John M., 434.
Wallkill Valley, 155 seq.
Walloons, 10, 14, 80, 283, 419, 422.
Walpack, 344, 350, 351.
Wawarsing, 153.
Weekstein (Weeksteen), 140, 191.
Weiss, George Michael, 279, 319, 326 seq., 333, 334, 361, 365, 424.
Welius, Everard, 99.
West Camp, 336 seq., 340, 356, 422.
Westchester County, 113 seq.
Westerlo, Eilardus, 32, 340, 403.
Western Seminary, 453.
West India Company, 11 seq., 21, 259, 287, 374, 391, 489, 490.
West Indies, 416 seq.
West Virginia, 404.
Whigs and Tories, 40, 41, 46, 49, 61, 62, 127, 366.
White, Thomas, 351, 352.
William III, 258.
Wiltwyck, vid. Kingston.
Wisconsin, 410.
Women's Board of Domestic Missions, 411.
Women's Board of Foreign Missions, 505, 506.
Wyckoff, John H., 501.

Yonkers, 129, 130.
Youngblood, William, 494, 499.

Zeeland, 448.
Zinzendorf, Count, 345, 348.
Zyperus, Michael, 66.

BX 9515 .A4 1928
468471
Tercentenary studies, 1928,
Reformed Church in America

BX 9515 .A4 1928
468471
Tercentenary studies, 1928,
Reformed Church in America

St. Mark's Library
175 Ninth Avenue
New York, N. Y. 10011

GENERAL THEOLOGICAL SEMINARY
00113022